

# FATHER DANIEL A. LORD, S.J., AND CATHOLIC ACTION IN WESTERN PENNSYLVANIA 1925-1954

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*We include among these fruits of piety that whole group of movements, organizations, and works so dear to Our fatherly heart which passes under the name of "Catholic Action," and in which We have been so intensely interested.*

– Pope Pius XI, *Ubi Arcano Dei Consilio*, ¶54 (1922)

## Catholic Action

Catholic Action is the umbrella name given to groups of lay Catholics who attempted to encourage a Catholic influence in society. The term is a literal translation from the Italian, *Azione Cattolica*, a specific national organization or movement that began in the latter part of the nineteenth century to counteract anti-Catholic developments in Italy. Pope Pius X (1903-1914) first formulated the idea of Catholic Action and organizational principles in his *motu proprio*, *Fin Dalla Prima Nostra*, of December 18, 1903 and in the encyclical *Il fermo proposito* of June 11, 1905. The purpose of Catholic Action was the renewal of Catholic life in families and in society as well as world evangelization. This was the work principally of the laity.

Yet, Pope Pius XI (1922-1939) came to be regarded as the father of this organization. He viewed Catholic Action as the participation of the laity in the hierarchical apostolate of the Church. He gave to the movement an organizational framework in his encyclical *Ubi Arcano Dei Consilio* of December 23, 1922, and his letter *Quae nobis* of November 13, 1928. Through his voluminous writings and addresses, Pius XI identified Catholic Action as (1) action or work of the laity, which was (2) organized, (3) apostolic, and (4) done under a special mandate of the local bishop. As laity engaged in the work of Catholic Action and developed organized activities, the movement spread from Europe to the United States.<sup>1</sup> It was no surprise when the American hierarchy, upon organizing into a national conference in 1917, began publication in 1919 of a monthly "official organ" that ultimately bore the title *Catholic Action*.<sup>2</sup>

## Sodalities

A variety of Catholic groups coalesced around the concept of Catholic Action – students, workers, service groups, and others seeking justice through activism.<sup>3</sup> But of these groups, the most prominent were the sodalities.<sup>4</sup> The term *sodality* derives from the Latin word *sodalis*, which means

companion. A sodality was a pious association of Catholic laity who promoted the spiritual and corporal works of mercy. The Sodality of Our Lady<sup>5</sup> (Sodality) was established by a Jesuit scholastic in 1563 and became the most famous of the sodalities. But the original vision had been lost in the American Sodality by the time Father Daniel A. Lord, S.J., was assigned as national director of the moribund group's central office in St. Louis in 1925,<sup>6</sup> with accompanying editorship of the organization's magazine, *The Queen's Work*.



Father Daniel A. Lord, S.J.

Source: Jesuit Archives & Research Center, St. Louis

## Western Pennsylvania

In the post-World War I era, Catholics in Western Pennsylvania were confronted by increasingly frequent and violent outbreaks orchestrated by the Ku Klux Klan, anti-immigrant organizations, nativist groups, the coal and iron police, and anti-union strike breakers. Catholics were acutely aware that the laity had to become more active and articulate in defending themselves and the Church. They began to think of their faith as capable of transforming the milieu in which they lived. Catholics were thus responsive to efforts to build an active force for social and cultural change, and would play a significant role in the spread of Catholic Action and the Sodality movement. Both the Diocese of Pittsburgh and the Diocese of Erie were impacted by these developments.

Father Daniel A. Lord, S.J., would exert a powerful influence upon and help shape the development of lay Catholic Action and the Sodality in Western Pennsylvania in the three decades spanning 1925-1954.

## Daniel A. Lord

Daniel A. Lord was born in Chicago on April 23, 1888. His mother was an Irish Catholic immigrant; his father was the son of a Dutch Reformed minister.<sup>7</sup> The young Daniel attended Catholic elementary and high schools in the Windy City. Presciently, Dan's mother introduced him to opera, music, theater, the piano, and dancing during his childhood years. In fifth grade, he starred in a parish production of Gilbert and Sullivan's *H.M.S. Pinafore* – the beginning of a life-long career of writing, directing, and producing plays

and musicals for his parish, high school, college, and religious order.

After elementary school, Daniel enrolled in De La Salle Institute for one year, then entered St. Ignatius High School, which offered a six-year combined program of high school and college. Here he first encountered the Jesuits (formally, the Society of Jesus). A Jesuit scholastic, Claude Pernin, exerted a decisive influence on Daniel, encouraging the young student to compose a short story that was sold to a popular magazine of the day. Lord later referred to Pernin as his “greatest teacher.” During this period, Lord concluded that he had lost his faith, but Pernin guided him through an intensive reading program that restored his faith. With the support of his mother and Pernin, Daniel Lord entered the Jesuit novitiate at St. Stanislaus Seminary in Florissant, Missouri, located about 20 miles northwest of St. Louis, in 1909.<sup>8</sup>

While a Jesuit scholastic, Daniel was assigned to assist the newly appointed national director of the Sodality of Our Lady, headquartered at St. Louis University. There Lord produced in 1913 the first issue of a 12-page monthly magazine titled *The Queen’s Work*, that would serve as the organization’s principal organ of communication to its members. At the university, Lord received an M.A. in Philosophy. During that period, he published a number of articles in *America* magazine that were later collected into his first book, *Armchair Philosophy*. He also produced an enormous pageant to celebrate the university’s centennial; Lord termed *Alma Mater: A Pageant in Allegory* a “musical spectacle.”<sup>9</sup>

Lord was ordained a Jesuit priest in 1923.<sup>10</sup> At the conclusion of his studies, he was invited by Benziger Brothers publishing house to write a pamphlet on the Little Flower, Sister Therese of the Child Jesus, who was about to be canonized. This was the priest’s first pamphlet and more than 20,000 copies were sold in a single day.<sup>11</sup> Lord’s work as a Jesuit would span more than four decades as he engaged in several apostolates, including education, youth ministry, and communications.

### National Director of the Sodality of Our Lady

Father Lord was appointed national director of the Sodality of Our Lady in 1925 and became editor of its magazine, *The Queen’s Work*,<sup>12</sup> which he had established in 1913 during his earlier assignment to the Sodality. The magazine’s circulation had initially



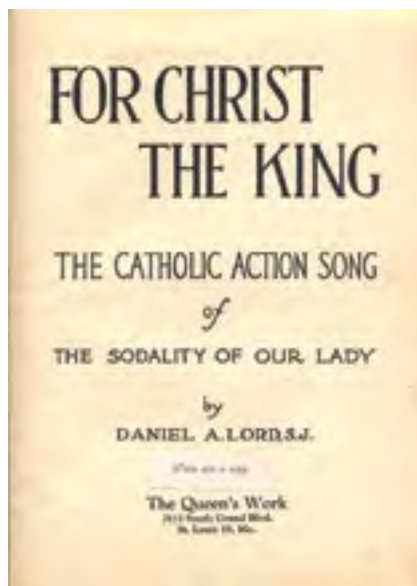
**Father Lord Directing**

Source: Daniel Lord, S.J., *The Restless Flame*

soared to 150,000 but had shrunk to 50,000 by the time of Lord’s return in 1925. Reinvigorated under Lord, the magazine would become a major tool for catechesis and evangelization and was read by students in virtually every Catholic school in the nation. The magazine’s issues were offered in bulk to local Sodalities for a mere two cents a copy.

The Sodality initially was a loose network of student-based charitable and devotional groups at Jesuit educational

institutions and a scattering of small groups of pious ladies in parishes who held monthly prayer meetings and received Holy Communion. The Sodality’s apostolic aims had been largely lost. The group, somewhat moribund, was revived by Lord and quickly expanded. By 1940, there were 11,000 Sodalities in the United States, making it the largest Catholic organization in the country with over two million members at its height. This was remarkable considering that the Sodality charged no dues or fees and was financially dependent on its members for voluntary contributions, usually obtained through bulk purchases of its catechetical and liturgical materials.



**For Christ the King sheet music.**

Source: Amazon.com

The young priest’s creativity was employed in his drafting of the organization’s theme song, *For Christ the King*,<sup>13</sup> that was published in 1932:

**Chorus:**

An army of youth flying the standards of truth,  
We're fighting for Christ, the Lord.  
Heads lifted high, Catholic Action our cry,  
And the cross our only sword.  
On earth's battlefield never a vantage we'll yield  
As dauntlessly on we swing.  
Comrades true, dare and do 'neath the  
Queen's white and blue,  
For our flag, for our faith for Christ the King.

**Verse 1:**

Christ lifts His hands; the King commands;  
His challenge, "Come and follow Me."  
From every side, With eager stride,  
We form in the lines of victory.  
Let foemen lurk, and laggards shirk,  
We throw our fortunes with the Lord,  
Mary's son, till the world is won.  
We have pledged you our loyal word.

**Verse 2:**

Our hearts are pure, our minds are sure;  
No sin our gleaming helmet taints.  
No foeman fierce our shield shall pierce;  
We're captained by God's unconquered saints.  
Yet peace we bring, and a gentle King,  
Whose law is light and life and love.  
Mary's son, may thy will be done  
Here on earth as it is above.

This song became known to most early twentieth-century Catholic youth since it was commonly used in the Student Catholic Action movement, the Catholic Students' Mission Crusade, and other organizations based in parochial schools throughout the country.

Lord was a principal participant in the Catholic literary revival of the early twentieth century, which aimed at spreading distinctively Catholic literary and dramatic works. Unlike the typical Jesuit emphasis on the scholastic, Lord employed catchy titles, poems, songs, and even cartoons that appealed to youth's emotion rather than to their intellect.<sup>14</sup> He thus began writing pamphlets and articles that presented the themes of Catholic Action:

- Eucharistic and Marian devotion
- Modesty in dress and conduct
- Respect for family and authority
- Anti-secularism
- Anti-Communism.<sup>15</sup>

Lord was motivated to write pamphlets as a result of his noticing the success of a small publishing company that produced immoral and atheistic literature.<sup>16</sup> Since a hard

cover book in the 1920s cost \$1.50, Lord reasoned that a five-cent pamphlet that took only a few minutes to read and was small enough to fit in a man's coat pocket or a woman's purse would succeed. He was correct, and a stream of pamphlets ensued, all of which were attractively designed.

Lord emphasized provocative titles intended to capture the attention of youth, such as: *These Terrible Jesuits* (1928), *Fashionable Sin* (1929), *Murder in the Classroom* (1931), *Confession is a Joy?* (1933), *Of Dirty Stories* (1935), *The Church is a Failure?* (1939), and *Don't Marry a Catholic* (1952). The most popular were *Shall I Be a Nun?* (1927) and *The Pure of Heart* (1928). By 1931, Lord had written 33 pamphlets that sold over a million copies. Ultimately, his pamphlets sold over 25 million copies. In 1931, he initiated a Pamphlet-A-Month Guild; a year's subscription brought a new pamphlet each month – this was Lord's adaptation of the popular book-of-the-month clubs that produced an audience waiting for his publications.

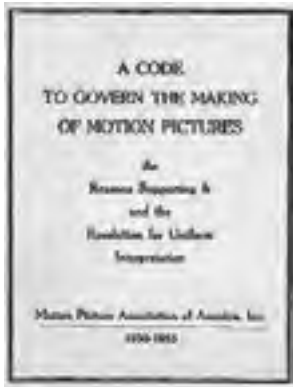
A prolific author, Lord produced more than 90 books, over 300 pamphlets, and countless articles, plays, and songs. His works sold tens of millions of copies by the 1960s, and in the process influenced most American Catholics in the first half of the twentieth century. The Jesuit priest also became known through his syndicated weekly column, "Along the Way," and a youth feature for *Our Sunday Visitor*.

Both Catholics and non-Catholics were attracted to Lord's staging of massive musical pageants that typically involved hundreds of participants. An accomplished pianist and dramatist, he created 58 musicals that used local talent with minimal rehearsing. His musical masques blended moral and social lessons with historical themes, often featuring medieval crusaders. Lord took his pageants on the road, from city to city, in sold-out venues. His interest in drama was but a half step away from his deep interest in film.

Lord enjoyed remarkable popularity as a youth organizer, author, playwright, and media consultant. His wide appeal to young people, long before youth ministry was formally recognized, was without parallel. He engaged hundreds of thousands of youth by employing music, drama, narrative and ritual as means to spiritual growth.

Lord was passionate to reach youth and retain them in the Church. His devotion to Our Lady, solicitude for the Church, and desire to promote personal and the public good were manifested in his ambitious support of the Sodality movement and development of the Summer Schools of Catholic Action – both designed to reach youth destined for marriage, the professions, political life, trade unions, and religious vocations.





### Motion Picture Production Code

Source: Wikipedia

### The Hollywood Code

Father Lord burst upon the nation in 1927 as one of several denominational consultants to Cecil B. DeMille's production of the silent epic film *The King of Kings*, which was a portrayal of the life of Christ. DeMille – accused of filming religious stories in order to integrate irreligious seduction scenes, sensual dances, nude bathing, and orgies – was convinced by the priest to drop a planned love affair between Mary Magdalene

and Judas. Lord correctly saw that “just how far vice may be presented in order to make virtue triumphant is one of the most delicate problems in artistic art.”<sup>17</sup> This was the precise problem that Lord was to tackle for the motion picture industry.

The advent of talkies in 1926 alarmed Lord since he viewed talking movies as “Vocal smut [that] cried to the censors for vengeance.”<sup>18</sup> So, in 1930 he began work on a Motion Picture Production Code with the active support of Martin Quigley, publisher of a Hollywood trade journal,<sup>19</sup> and George Cardinal Mundelein of Chicago. Lord saw the Code as a chance to introduce morality and decency into mass recreation. He envisioned an ecumenical standard of decency, with the Ten Commandments applied to the most widespread form of entertainment – the movies. Lord was unwilling to allow artistic freedom to trump morality.

In 1930, Father Lord's draft of the Code was formally adopted by the board of directors of the Motion Picture Producers and Distributors Association (MPPDA). Association President William H. Hays<sup>20</sup> promulgated the Code to Hollywood, and for some time the Code was known as the Hays Code, which moniker soon gave way to the Production Code. But the Code lacked an enforcement mechanism, and Lord came to consider it a failure. In a pamphlet entitled *The Motion Pictures Betray America* (1934), Lord noted that Hollywood had produced 133 pictures in the first quarter of 1934, only 30 of which could be given unqualified approval; the rest contained hundreds of violations of sexual morality and decency, and presented many criminal acts.<sup>21</sup> The national Sacred Heart League included as its December intention, “Preservation from Evil Moving Pictures.”<sup>22</sup>

Lord and Quigley worked behind the scenes and conceptualized the idea of a Legion of Decency. The idea was taken to the American Catholic hierarchy. Following the November 1933 meeting of the bishops, organized as the National

Catholic Welfare Conference (NCWC), the body's Administrative Committee established an Episcopal Committee on Motion Pictures that consisted of Bishop Hugh C. Boyle of Pittsburgh, the archbishop of Cincinnati, the bishop of Los Angeles, and the bishop of Fort Wayne. This was the initial connection between Father Lord and Bishop Boyle.

In 1934, the Catholic National Legion of Decency<sup>23</sup> was founded and began to rate films independently, putting pressure on the industry. The Legion along with Protestant and women's groups announced plans to boycott films that they deemed immoral. In 1934, Lord employed the 500,000 Catholic youth who belonged to the Sodalities by using the May 1934 issue of *The Queen's Work* to communicate a strategic plan to force elimination of indecent movies:

- (1) Aim at the box office by refusing to patronize such movies
- (2) Send individual protest letters to the Hollywood production companies
- (3) Protest to the actors starring in such films
- (4) Enlist the participation of family and friends in these protests.<sup>24</sup>

The MPPDA reacted. In 1934, Hays appointed Joseph Breen<sup>25</sup> to head the Production Code Administration (PCA), a newly created department of MPPDA, to administer the Code. The Code became the law of Hollywood for more than 25 years. Unlike past practice that relied on self-censorship, PCA decisions became binding – no film could be shown in an American theater without a stamp of approval from the PCA. Any producer who attempted to evade the Code faced a fine of \$25,000. *Liberty Magazine* wrote in 1936 that Breen's application of Father Lord's Code gave PCA “more influence in standardizing word thinking than Mussolini, Hitler, or Stalin.”<sup>26</sup>

### The Papal Encyclical

Lord's last official connection with the motion picture industry occurred in 1936 when he was asked to author an encyclical at the request of Pope Pius XI. Few in Rome and even fewer within the Jesuit order were aware of Lord's authorship of the encyclical published by the pope as *Vigilanti Cura* on June 29, 1936.<sup>27</sup>

### The Summer Schools of Catholic Action

To further promote the Sodality movement and expand its reach and relevance, Lord undertook another initiative. In 1931, Lord presented a two-week school for training in spiritual leadership. He hoped to get 50 people; over 400 sisters, priests, and laity attended. The emphasis was on the practical steps that could be taken to implement inspirational ideas in each attendee's local milieu. Nuns dominated this initial audience, and would prove to be his most loyal supporters. This marked the beginning of what came to be

known as the “Summer Schools of Catholic Action.”

None of Father Lord’s other initiatives succeeded so well, reached so many people, and lasted so long. A permanent staff in St. Louis was built up, and each summer they travelled to as many as ten cities to conduct week-long courses. In time, 45 courses were offered, dealing with such subjects as “The Call of Christ,” “How to Run A Sodality,” “How to Write and Edit,” “You Can Be A Leader,” “How to Make Converts,” and “Courtship and Marriage.”<sup>28</sup>

When Lord wished to enter a diocese, he secured the permission of the ordinary beforehand. Each Summer School was built around the official statement of the Bishop’s Committee for that year and whenever possible the local bishop, who was honorary chairman of the School, addressed the students on the opening day.

The purpose of each Summer School was the same – the training of leaders through spiritual motivation and practical principles of organization. Student participation was emphasized. Social activities dominated the evenings in order to develop friendships essential for mutual work. The students were the cream of Catholic colleges and high schools – intelligent, high-minded, talented, and responsive. Professors and professional instructors served as the faculty. The sessions were held in hotels, attracting between one thousand and three thousand participants. All engaged in a week of intense learning, singing, dancing, staging shows, and running a daily convention. “Six Days You’ll Never Forget” quickly became the motto of the Summer Schools.<sup>29</sup> Over 200,000 attended between 1931 and 1968 when the schools were phased out. Unknown are the numbers who met their future spouses or decided to enter the priesthood or religious life.

Lord dominated the Schools, setting the tone and spirit of the week. He typically addressed four different audiences each day on four different topics. His talks were studded with references to popular songs, movie stars, radio personalities, and world events. His lively talks were designed to inspire his audience to do great things for Christ and His Church. Father Lord refreshed himself by taking two weeks off each year to see the best plays in New York, which often provided him with new ideas. He assembled a library of 72,000 volumes that he drew upon for his writings and presentations.

## The Catholic Youth Organization

In 1935, Lord devised plans for the coordination of five existing youth organizations to form the Catholic Youth Organization (CYO).<sup>30</sup> His Sodality would provide the spiritual program for the nation’s Catholic high schools and colleges.

## Other Initiatives

Father Lord initiated a series of national radio broadcasts on *The Catholic Hour* in 1934. He authored proposals to remake Jesuit college education in the United States, devised college courses, proposed creation of a Catholic Writers’ Guild, and responded to President Franklin D. Roosevelt’s invitation to offer a critique of the Social Security Program and the Works Progress Administration. An invitation from the Jesuit Superior General in 1936 afforded Lord the opportunity to analyze Catholic Action in Europe; he correctly saw the vulnerability of Catholic youth groups as Mussolini, Hitler, and Franco were ascendant. His stage productions included black choruses, which was a shot across the bow of racial segregation in America.

## The Musical Extravanzas

Lord composed, over his early years, a series of comedies, amateur musical shows, skits, melodramas, plays, and musical masques – that portended his evolutionary progression to large civic shows. In 1937, Lord produced the first of his many musical extravaganzas, at the invitation of the Jesuits in Jamaica who were celebrating their centennial. Lord designed the stage, lighting and costumes, arranged the financing and publicity, and selected the cast of 400. The musical presented the history of Jamaica from the time of Columbus through the then-current contributions of the Catholic Church on the island.

Cities, universities, shrines, and dioceses in the United States and Canada thereafter requested original productions. Lord would on average take two weeks to write and produce these musicals. He used local stage talent and hired professional orchestras and choreographers.

## The Institute of Social Order

In 1943, the Jesuits launched a national program for social action – the Institute of Social Order (ISO) – that would be headed by Father Lord. It was to be a service organization for social action, in conjunction with the magazine *America*. The Jesuit planners anticipated issues that would occupy the world’s attention in the future: interracial justice, labor relations, Pan-Americanism, peace, social legislation, and democratic activities. The Jesuits realized that “social justice” would be viewed as “socialism” to American Catholics at that time, and that initiation of such an Institute would require reallocation of funds from their desperately underfunded schools. The ensuing dialogue produced views that challenged accepted norms. The project lasted but four and a half years, and ended as a fiasco, due to the lack of Jesuit leadership support. In October 1947, Lord was replaced as national director of ISO. Unfortunately, Jesuit Provincials had decided to purchase a larger building to function as the offices of the Sodality and ISO in 1945. The bulk of

the debt created by the purchase became Lord's burden to retire. Conflict within the order led gradually to Lord's withdrawal from active participation in the Sodality and finally to his resignation.

Internal Jesuit ferment over the future of the direction and control of the Sodality movement and its headquarters in St. Louis bubbled to the surface on May 10, 1947 with Father Lord's announcement that after more than 30 years of circulation, *The Queen's Work* would give way to three separate magazines:

- The existing *The Queen's Work* would as of its June 1947 issue specialize in articles and news of greatest interest to young Sodalists.
- *Now*, a new magazine, would be published for adult Sodalists, accenting fields of adult interest such as labor, consumers, parish sodalists, careers, marriage, and family life.
- *The Junior Sodalist* would appear as a new magazine in September 1947 with Father Aloysius J. Heeg, S.J., an authority on elementary school training, as editor.<sup>31</sup>

#### Daniel A. Lord's Early Contacts with the Diocese of Pittsburgh 1914-1938

During the approximately quarter century (1925-1948) of Lord's leadership of the Sodality and the Summer Schools of Catholic Action, and his involvement with the Catholic Students' Mission Crusade, the Diocese of Pittsburgh was the second largest diocese in the country with a population approximating three quarters of a million faithful in ten counties. His interaction with the diocese took many forms.

Jesuit scholastic Daniel A. Lord's name first appeared in the pages of the *Pittsburgh Catholic*, the diocesan newspaper, in the summer of 1914 with publication of his lengthy two-page article, "While the Strike Was On."<sup>32</sup> That was followed by subsequent notices of Lord's publication of the respective articles "Martyrs According to Bernard Shaw"<sup>33</sup> (February 1915) and "George Bernard Shaw"<sup>34</sup> (April 1916) in *The Catholic World*.<sup>35</sup> All of the articles were thought provoking and challenged Catholics to draw upon their faith in engaging secular society.

During these years, Lord was still pursuing his studies at St. Louis University and, like all other Jesuits, had his studies interrupted by a teaching assignment as professor and chairman of the university's Department of English. The young Jesuit still found time to write, despite teaching fifteen classes a week.

The March 1, 1917 issue of the *Catholic* contained another lengthy article by Lord entitled, "The Apologetic Catholic,"<sup>36</sup> reprinted from the Jesuit periodical, *America*. All of Lord's writings offered stimulating commentary on Catholics' spiritual engagement in society, now facing the prospect of involvement in the European "Great War" that the United States would soon enter.

Lord resumed his theological studies while making time to write two plays for the Catholic Students' Mission Crusade (CSMC).<sup>37</sup> He did much for this organization, then located in St. Louis, during its formative years; unforeseen was a future in which the CSMC would become one of Lord's bitterest adversaries in later years.

#### A. The 1923 Pageant at Syria Mosque

A six-year gap then ensued before Lord's name again appeared in the *Catholic* on February 22, 1923 – just four months before the Jesuit's ordination to the priesthood. Bishop Boyle had encouraged establishment of the CSMC in every school in the diocese. In furtherance of that objective, the Pittsburgh diocesan unit held a meeting at Duquesne University, where plans were formulated for a mission rally that would involve all of Western Pennsylvania. The rally would be built around the staging of a pageant written by Father Lord, entitled *God Wills It!* The musical depicted in a novel manner the objective of the CSMC –



Duquesne University students at Father Lord's pageant

Source: *Pittsburgh Catholic*, May 11, 1923



“to liberate the mind, hearts and souls of the countless pagans now enslaved by the world power of heathen sorcery.”<sup>38</sup> The play had been staged only once before, in Cincinnati, and was described as a “vast panorama of Catholic sacrifice and heroism.”<sup>39</sup> The Office of the Propagation of the Faith of the Diocese of Pittsburgh was the official sponsor of the local CSMC, which was one of the countless groups in the United States that operated under the umbrella of Catholic Action. Unlike the Sodality of Our Lady that imposed no membership dues, the CSMC charged each of its members “an annual per capita tax of ten cents.”<sup>40</sup>

By mid-April, arrangements had been completed and Lord’s production was advertised for the grand stage of the Syria Mosque in Pittsburgh’s Oakland neighborhood on May 10-11, 1923.<sup>41</sup> The *Pittsburgh Press* noted that it would be “one of the largest religious spectacles ever presented in this city.”<sup>42</sup> The *Pittsburgh Catholic’s* May 3, 1923 issue trumpeted a front-page announcement: “Great Crowds Expected to Witness Production of ‘God Wills It’ Here.”<sup>43</sup> The *Catholic* utilized superlatives in its description of the forthcoming production: “greatest religious exhibition in [Pittsburgh’s] history,” “the most brilliant spectacle ever presented here,” “massive pageant,” “magnificence and magnitude,” and “brilliant religious spectacle.”<sup>44</sup>

Four performances were given over the two days. The cast included 1,000 persons, drawn from every Catholic university and college in the diocese, along with students from virtually every high school and academy, and many elementary schools – including 18-year-old Thomas J. Quigley as a “gay college boy” (he would later become a priest and superintendent of diocesan schools). Large groups from a number of schools participated as dancers in a series of dances (folk, cooks, hunters, may pole, minuet, harvesters, rose chain, footmen, East Indian, Japanese, torch, guardian angels, Chinese, Columbine, gardeners, and American Indian). These depicted the progress of the missions through all ages of Christianity – illustrating foreign drama and games, customs, and folklore in their relation to mission work.

Interwoven in the pageant were exhibitions of Pittsburgh student life – including a pyramid athletic drill by Duquesne University students, tennis by girls from Divine Providence Academy, tug-of-war by St. Stephen School, first aid Red Cross demonstration, domestic sewing class, fencing, Boy Scout work detail, calisthenics, manual training, nursing, and many other similar features.<sup>45</sup>

The allegorical play symbolized the awakening of American youth to the needs of missionaries seeking to convert pagans to Christianity. Dr. Clinton E. Lloyd, chairman of the Department of Public Speaking and Drama at Duquesne

University, was in charge of the production. A triple stage on three levels was erected – novel in theatricals and unprecedented in Pittsburgh theaters.

Rehearsals began two months before the play debuted, with a series of final stage rehearsals begun on May 1 and continued thereafter daily. These included not just the actors, but a symphonic orchestra, organist, boys’ choir, and a massed chorus of mixed voices of more than 100 persons. The breadth of Lord’s musical interests was displayed by his inclusion of classical works by Tchaikovsky, Hollins, Franck, Mendelssohn, Gounod, Grieg, Victor Herbert, Wagner, and Schumann.<sup>46</sup> Reflective of the times, the Pittsburgh Council of Catholic Women announced the appointment of chaperones for the performances and the exhibition.<sup>47</sup>

Publicity for the play was extensive. The *Pittsburgh Sunday Post* devoted an entire page to the forthcoming play, replete with pictures of the lead actresses, the bishop, and prominent clergy.<sup>48</sup> Attendance exceeded the planners’ expectations. Secular papers described attendance by “record crowds,” “vast throng,” “crowds which taxed the capacity of Syria Mosque,” and “the crowd ... overflowed to the corridors behind the main floor and balconies.”<sup>49</sup> Significant photographic coverage was devoted to the elaborate costumes worn by the cast, as designed by Lord.<sup>50</sup> The diocesan paper summed it all up in a final post-performance review entitled “Notable Pageant, ‘God Wills It,’ Greatest Ever Presented Here.”<sup>51</sup>

Forty student units of the CSMC would march to St. Paul Cathedral where Bishop Boyle celebrated a Pontifical High Mass on the second day of the three-day rally. An educational exhibit was staged at Synod Hall and the cathedral high school auditorium, with accompanying concurrent lectures by representatives of most American Catholic missionary groups.<sup>52</sup> The popularity of the exhibition led to its being held over for a fourth day.<sup>53</sup>

Four months later, in August 1923, the CSMC held its Fourth General Convention at Notre Dame University and formed an Advisory Board consisting of the heads of various American Catholic missionary societies. The Board then met in Cincinnati with Jesuit Fathers Lord and Gerald A. Fitzgibbons, along with mission experts from Europe, to devise a mission education program. The two Jesuits “assisted forcefully in giving the organization a start.” The *Pittsburgh Catholic* went on to comment:

Rev. Father Lord is known especially to the people of Pittsburgh as the author of that Crusade Pageant, “God Wills It,” which was presented last spring at the Syria Mosque, under the direction of Dr. Clinton

E. Lloyd. Rev. Father Lord is the author of several plays and widely read books on philosophy.<sup>54</sup>

The popular reaction to Lord's play was so positive in Pittsburgh that the *Catholic* deemed it appropriate to publish another article in mid-December that reprised the value of the crusade pageant and Lord's contribution to advancement of the CSMC.<sup>55</sup>

Lord's name next appeared on the pages of the *Catholic* on April 17, 1924, with the appearance of a review of his new book, *Our Nuns*, which the reviewer described as: "Dealing mainly with the human side ... Father Lord has given us a delightful book, brilliantly written, at times humorous, again with a touch of pathos."<sup>56</sup> That book review was but a warm up for the next presentation of Father Lord's work to the residents of Western Pennsylvania, just one month later.

### B. The 1924 Pageant at St. Vincent Archabbey

On May 28, 1924, the *Catholic* trumpeted the arrival of Lord's musical extravaganza, *The Dreamer Awakes*,<sup>57</sup> in an all caps announcement on page one: "Pageant at St. Vincent Sunday: Train to Carry Thousands to the Historic Archabbey to Witness Ordinal of Initiation in Most Impressive Ceremonies." At the request of the CSMC, Lord had composed an allegory of *Sleeping Beauty* – the story of American Catholic students awakening to the appeal for help from the missions. The *Catholic's* almost full-page account opened with this introduction:

One of the most gorgeous and impressive religious ceremonies of record in Pennsylvania will be the ordinal of initiation of the Catholic Student Mission Crusade, to witness which thousands will gather at the historic old archabbey of St. Vincent, Beatty, Pa., next Sunday. A class of 1,500 "squires" and "maidens" assembled by the blast of trumpets, will gather to be raised to the dignity of the "Knights" and "Ladies" who constitute the main and rapidly growing body of the great student mission organization, which is spreading its influence to every Catholic educational institution in the land.

The ordinal for the opening episodes, the book of which has been written by the Rev. Daniel A. Lord, S.J., and copyrighted to protect the Catholic Mission Crusade in its ceremonies, will take place on the campus of St. Vincent. Crowds from all parts of Western Pennsylvania will witness the pageant.

The pageant, to be given ... for [only] the second time since its creation, the first ordinal having taken place at Cincinnati, is brimful of color and action. This is in nine episodes, all brief, all alive with movement and patriotic and religious zeal, for

as written by Father Lord the pageant might well be termed "an initiation into the realm of zeal for God and country."<sup>58</sup>

Representatives of more than 60 schools in the diocese, including colleges and high schools, participated in the CSMC's *Ritual of Initiation* that Father Lord had composed in 1924 as the student organization's instructional manual. A medieval-style procession opened the event with the theme of carrying "the Kingdom of Christ to the far corners of the world." Well over 1,500 "squires" and "maidens" were admitted to the ranks of the Crusaders, evidencing their commitment to defend Christ and the Church. Trumpets, bands, martial music, a throne, flags, banners, bells, flaming torches, and a specially constructed medieval chapel were featured in the outdoor extravaganza that involved 3,000 student marchers in white costumes.

More than 800 participants arrived by special train from Pittsburgh and a larger number by automobile. More than 2,000 spectators from Pittsburgh were present; the total attendance exceeded 10,000. Representatives of many dioceses, including Erie, Wheeling, and Columbus also attended. Appropriately, more than 150 members of the Sodality of Our Lady served a picnic lunch for attendees.<sup>59</sup>

One of Father Lord's plays was produced the following year (1925) by the Pittsburgh Repertoire Company at the Knights of Columbus rooms on Fourth Avenue in downtown Pittsburgh. Father Lawrence O'Connell was delivering a series of lectures on the history of drama and play construction. In conjunction with the lectures, the Company staged a series of one-act plays, including Lord's *The Road to Connaught*.<sup>60</sup>

### C. The 1926 Pageant at Syria Mosque

The success of Father Lord's musical pageant, *The Dreamer Awakes*, initially staged at the archabbey in 1924, occasioned a reprise just two years later. The diocese worked with the CSMC of Pittsburgh to stage the musical again on April 29-30, 1926 – this time in the city of Pittsburgh at Syria Mosque. Both afternoon and evening presentations were held each day. The purpose for staging Lord's musical was "to show the people of Pittsburgh how little interest is really shown in the missions, and to exhort them, by vivid dramatic portrayal and instrumental music, to rally to the side of Christ, in His search for souls."<sup>61</sup> Some 1,500 students formed the cast. Dr. Clinton Lloyd, "dean of Pittsburgh directors," directed the pageant, assisted by 11 dancing and singing instructors. A 26-piece orchestra accompanied the dances and group singing. Three Asian dances were incorporated in the production: Chinese, Japanese and Indian; Lord transcribed music from Buddhist rituals to accompany those dances.<sup>62</sup> Two decades later, such music would prove



to be Lord's undoing in the Diocese of Pittsburgh.

Bishop Boyle again celebrated a Mass at St. Paul Cathedral during the gathering. Some 25,000 attended the plays. Five thousand students marched from Syria Mosque to the cathedral for the Mass.

The *Catholic* tracked Father Lord's lectures across the country. In the late 1920s, Lord frequently addressed the increasingly materialistic trend of modern literature, citing the advent of Nietzsche and the spread of his philosophy.<sup>63</sup>

The *Catholic* carried the April 1, 1929 letter of Father Lord inviting all women to attend the Convention of Women's Parish Sodalities set for the Palmer House in Chicago on July 5-7. The convention had several goals: enlarging the number of Sodalists, creating additional parish Sodalities, deepening devotion to Our Lady, enhancing spiritual life, and "open-house discussions of the problems which are facing Catholic women."<sup>64</sup> A program of Catholic Action was deemed essential to an active Sodality. Later, Lord held two conventions: one for college and high school students, and another for women's parish organizations.<sup>65</sup> Lord used *The Queen's Work* to convey convention news to every Sodality in the country.<sup>66</sup>

By January 1934, the *Catholic* began reprinting columns by Father Lord that had appeared initially in other publications.<sup>67</sup> The paper joined the chorus of listeners who were enthused by Lord's choice as a speaker on the national *Catholic Hour* radio program of the National Broadcasting Company – broadcast in Pittsburgh on station WCAE from 6 P.M. to 6:30 P.M. each Sunday evening – beginning on April 8, 1934. Lord was described in an editorial as neither haranguing nor too profound, but rather:

Father Lord falls into neither of these classes. There is no lack of depth in what he says, but he is able to put into simple, attractive form the important matters he wants his hearers to consider. His talks are topical, dealing with subjects of which everyone knows something but on which there has been a surprising lack of clear thinking. The ideal speaker, of course, is not satisfied to hold his listeners' attention but wants to make them think, and this is precisely what Father Lord is accomplishing. ... Father Lord: what he says is always arresting, true, and stimulating.<sup>68</sup>

Lord also spoke periodically on air over Pittsburgh radio station WJAC of the Columbia Broadcasting System.<sup>69</sup>

#### D. Immoral Movies in Pittsburgh

As the American bishops formed the Legion of Decency

and Father Lord's Sodalities undertook to protest the showing of immodest films, the *Catholic* gave front-page billing to Lord's review of "Objectionable Moving Pictures" in its June 7, 1934 issue. The paper reproduced the Jesuit's review comments on a number of films, including:

- *Tarzan and his Mate* ("Gross and animal. Particularly unsuited for children.")
- *Laughing Boy* ("Ramon Navarro ... soiled and unpleasant ... opposite Lupe Velez who is disgusting.")
- *He Was Her Man* ("A crazy effort on the part of Warner Brothers to recapture some of Cagney's slipping popularity. ... rough, uncouth, gangster parts ... revenge, crime, illicit love ... Joan Blondell plays a woman of the streets.")
- *Murder at the Vanities* ("soiled Broadway. ... it is vulgar, loud, has suggestive dialogue, is concerned with the murder of a young woman...")
- *Dr. Monica* ("No young person could possibly enjoy this dreary, unhappy, tearful, depressing, clinical study of an illegitimate baby. ... the deliberate and romanticized suicide of a young woman. ... a ridiculous travesty on life.")<sup>70</sup>

The paper specified the Pittsburgh movie houses where the films were playing or were to be shown. It also noted that "Preparations are being made for organized participation by the Pittsburgh Diocese in the nationwide campaign against offensive moving pictures...."<sup>71</sup> On July 5, the paper devoted a full page to "The Campaign Against Evil Motion Pictures," which included the "Legion of Decency Pledge," the Bishops' Statement issued by the Episcopal Committee on Motion Pictures (that included Bishop Boyle),<sup>72</sup> and advertisement of Father Lord's pamphlet, *The Motion Pictures Betray America*.

Since February 12, 1920, the *Catholic* carried a local column entitled "Diocesan Union of Sodalities," written by Father Charles F. Moosmann, diocesan director of the Sodality of Our Lady.<sup>73</sup> His weekly column routinely reported the activities of Father Lord and frequently quoted Lord's letters to Sodalities, with suggested application to groups within the Diocese of Pittsburgh.<sup>74</sup>

#### E. Pittsburghers at Lord's Summer Schools in Other Cities

One local effect of the Pittsburgh diocesan publicity about Father Lord was an increase in participation by Pittsburghers in the Summer Schools of Catholic Action conducted in other larger cities, easily reached by train. For example, Sisters of Mercy and Sisters of the Immaculate Heart of Mary – all from Pittsburgh – were the subject of a 1934 *Catholic* article about their participation in the New York Summer School.<sup>75</sup> Tuition for the six-day sessions was \$10,

with a day rate of \$2. As the Summer Schools were typically held initially in the largest cities (New York, Chicago, and Boston), registrants were sought from communities of all sizes, including Pittsburgh. Such out-of-town students paid \$15 for rooms and meals at the Schools.<sup>76</sup> In addition, the Sodality of Our Lady also sponsored each year two National Students' Spiritual Leadership Conventions in St. Louis, with separate three-day sessions held for high school students and college students.<sup>77</sup> Everyone interested in Catholic Action was invited to attend these schools. In 1936 alone, over 4,000 attended the three Summer Schools; 812 high school students and 417 college students attended the two student conventions. Approximately 30 states, the District of Columbia, and Canada were represented. Father Lord published a new novel, *Let Freedom Cringe*, in connection with these convocations; the novel featured the fictional country of Rumexany where "Communazis" bore recognizable resemblance to real world international *personae*.<sup>78</sup>

The August 1937 Summer School of Catholic Action, held in Buffalo, attracted a number of Pittsburgh delegates: Sodalists from Sacred Heart Parish in Shadyside, St. Joseph Parish in Mt. Oliver, and St. Philip Parish in Crafton; a representative of the Catholic Daughters of America; seminarian (later Father) Edward Joyce of St. Lawrence O'Toole Parish; Father Cornelius Kane of Sacred Heart Parish; and Father Oliver Keefer of Holy Innocents Parish. Keefer subsequently authored a front-page article for the *Catholic* entitled "'Catholic Action' Taught at School: Summer Course Under Auspices of Sodality Draws Large Attendance at Buffalo."<sup>79</sup> At that gathering, Father Lord praised the work of the Sodality at Holy Innocents Parish in Sheraden, citing it as an example of "methods and results." Lord stated "that a good Sodality must get attractive members and do attractive things attractively." Lord's comments followed a lengthy article in *The Queen's Work* highlighting the printed materials devised by the Sheraden group, its promotional methods, and the development of an emblem of the Blessed Virgin Mary – a shield upon which were imposed various insignia (sword and crown, and triangle) representing the protection the Sodality afforded its members. The emblem was used on letterheads, posters, newsletters, playing cards, score pads, and tallies devised by the group, which attracted a monthly attendance of 226. The group utilized "date nights," Communion Sundays, prayer recitals in church, guards of honor before the Blessed Sacrament during Forty Hours, and other activities. Special events conducted by the Sheraden group drew more than 2,700 participants.<sup>80</sup>

The following year (1938), Pittsburgh was again represented at the Summer School held in Washington, D.C. Delegates from 16 states, and countries stretching from Canada to Mexico to Ecuador, were in attendance. Seven Sisters of

Mercy, two Sisters of Charity, five priests, four seminarians, and almost five dozen Sodalists represented Pittsburgh.<sup>81</sup> The *Catholic* reported that:

It is the purpose of these summer schools to give inspiration and training to leaders in colleges, universities, high schools and parishes, primarily along the line of sodality organization. It teaches how spiritual societies can aid in spreading Christ's teachings and culture in schools, and how, in parishes, sodalities can be made more intelligent and alive as aids to their pastors.<sup>82</sup>

Lord's systematic plan to spiritually educate Sodalists was not restricted to Summer Schools. He and his headquarters staff routinely undertook travels to many cities across the country to give retreats to Sodality members. Pittsburgh received the first of such retreats on October 5-8, 1938 when Father George A. McDonald, S.J., of the Sodality headquarters in St. Louis came to conduct a retreat for young women at Holy Innocents Church in Sheraden. McDonald was associate editor of *The Queen's Work*. The retreat opened on a Wednesday evening, continued with morning Masses, daytime and evening conferences, and ended on Saturday morning following a closing Mass. All Sodality members in the Pittsburgh area were invited to participate.<sup>83</sup>

Father Lord was also a participant in the annual National Eucharistic Congresses held throughout the country. The October 1938 Congress held in New Orleans featured Lord as a speaker with Bishop Boyle presiding at a session.<sup>84</sup> While the two had met earlier in connection with the Code, this meeting was indicative of the increasing interaction between the two.

### **Father Lord's First Visit to Pittsburgh – 1938**

Father Lord first came to Pittsburgh for a December 12, 1938 diocesan Sodality rally at the William Penn Hotel in the downtown. His lecture would explain to directors and members alike "a plan of activity for sodality organizations."<sup>85</sup> The program committee charged with organizing the event consisted of four Sodalists from St. Mary Parish in McKeesport and eight from Sacred Heart Parish in Shadyside. As the event drew near, the *Catholic* announced the planned rally in a major front-page news article replete with the Jesuit's photograph: "Father Lord, S.J., Coming Here for Sodality Meeting."<sup>86</sup>

From the time the original trip was announced, Father Lord's schedule grew as other engagements were added: a talk to diocesan seminarians, an informal dinner meeting with priests of the diocese, and a radio broadcast were scheduled. The Sodality rally was to be the final event, held on Monday evening at 8:30 P.M. The Diocesan Union of



**Father Lord and audience in William Penn Hotel Ballroom**

Source: *Pittsburgh Press*, December 13, 1938

Sodalities would be the official sponsor. Leaving nothing to chance, the student Sodality planning committee was quickly supplanted by a priests' committee consisting of Fathers Oliver Keefer of Holy Innocents Parish (chairman), Cornelius Kane of Sacred Heart, Andrew J. Schneider of St. Joseph in Braddock, William G. Connare of St. Paul Cathedral, and Cornelius Becker of St. Mary in McKeesport.<sup>87</sup>

The detailed schedule as finalized was:

- 1 P.M. – Address to seminarians at St. Vincent Seminary on the topic “Sodality Organization and Activity.” Lord delivered a spirited address on the “crying need” for well-organized and well-directed parish organizations. Inroads into Catholic life by subversive groups and ideologies evidenced the “great task” facing seminarians as future leaders. Lord detailed the essentials of leadership: love of people, common sense, and zeal for work were prerequisites for priests in charge of societies. Such Catholic “societies must be built on a social foundation, have an essential religious factor, be marked with an intellectual

background, and be vitalized by activities.” Lord impressed upon all a realization of the need for general social organization in parishes and emphasized the requisites for directing such groups. After his address, Lord took to the piano and played selections of his own compositions from *The Social Order Follies*, his Catholic propaganda play. Lord impressed his audience as an accomplished pianist and an accomplished leader.<sup>88</sup>

- 5:30 P.M. – Roundtable discussion at the William Penn Hotel with priests, Sodality directors, and others supportive of the Sodality movement. This quickly morphed into a dinner for just priests and Sodality directors. All priests in the diocese were invited, and attendance was by advance registration only. Ultimately, only 60 priests along with Sodality directors and selected pastors were admitted to the dinner, where Father Lord spoke on “Catholic Action – The Participation of the Laity in the Work of the Hierarchy.”
- 6:15 P.M. – a 45-minute address over radio station WCAE. This actually proved to be a live interview with Father Lord, conducted by Father Cornelius Kane.
- 8:30 P.M. – Sodality Rally at the William Penn Hotel.

The *Pittsburgh Catholic* issue published immediately before Lord's visit trumpeted his imminent arrival with a front page article<sup>89</sup> that was accompanied by an article communicating Bishop Boyle's letter directing that all Catholics in the diocese take the Legion of Decency Pledge on the coming Sunday.<sup>90</sup> The full Pledge appeared in bolded script on the first page. The diocese had devised an integrated schedule that would include every Catholic aged seven and above. The presence of Father Lord was designed to highlight the importance of the Catholic efforts to end immoral movies, in furtherance of the Code that Lord had written. It also demonstrated to the entire Catholic Church in America the commitment of Bishop Boyle, as one of the four ordinaries that comprised the Catholic bishops' movie decency committee, to that effort in his own diocese. Not surprisingly, the bishop's letter was read at all Masses



on the preceding Thursday – the feast of the Immaculate Conception, a holy day of obligation – when all churches would be filled with the faithful.

The Legion of Decency Pledge read:

### Legion of Decency Pledge

IN THE NAME OF THE FATHER AND OF  
THE SON AND OF THE HOLY GHOST. AMEN.

I condemn indecent and immoral motion pictures,  
and those which glorify crime or criminals.

I promise to do all that I can to strengthen public  
opinion against the production of indecent and immoral  
films, and to unite with all who protest against them.

I acknowledge my obligation to form a right  
conscience about pictures that are dangerous to my  
moral life. As a member of the Legion of Decency,

I pledge myself to remain away from them.

I promise, further, to stay away altogether  
from places of amusement  
which show them as a matter of policy.<sup>91</sup>

The secular media were aware of Father Lord's ability to draw a crowd, and both the *The Pittsburgh Press* and the *Pittsburgh Post-Gazette* predicted that 3,000 would attend the rally.<sup>92</sup> The newspapers significantly underestimated the Jesuit's drawing power.

Several accounts of Lord's activities dominated the entire front page of the December 15, 1938 issue of the *Pittsburgh Catholic*. Two headlines said it all: "Overflow Crowd at Sodality Rally: Hotel Stormed as 8,000 Appear to Hear National Director Explain Organization" and "Father Lord 'Packs Them In' At Rally."<sup>93</sup> Some 5,500 young women and 125 priests were admitted to the William Penn Hotel, while more than 2,500 youth and many priests were turned away because of lack of space. The crush of attendees was so great that the hotel was forced to suspend elevator service to the ballroom on the 17th floor where the rally was held. Loud speakers were quickly installed in adjacent rooms for the crowd overflow.

The rally's reception committee consisted of Sodalists from St. Paul Cathedral, Sacred Heart, St. Joseph in Braddock, St. Mary in McKeesport, and Holy Innocents. The original 12 members had grown to 40, given the scope of the event.<sup>94</sup> Notwithstanding the existence of student Sodality committees, the rally's format was set by a committee of priests, all of whom had attended the Summer School of Catholic Action conducted by Father Lord in the summer at Washington, D.C.<sup>95</sup>

Sodality members staffed the registration and reception committees. The musical program featured a number of Lord's compositions, presented by the Mount Mercy College String Ensemble and the Seton Hill College Glee Club. The institutional registrants included two hospitals, five academies, and 184 parishes. The majority of the thousands not admitted were Sodalists from out of town and out of state. Nurses from Braddock General Hospital staffed an emergency medical office.<sup>96</sup>

The rally opened with a greeting from the chairman, Father Oliver D. Keefer. Father Charles Moosmann, president of the Diocesan Union of Catholic Sodalities, gave the invocation. Father Lord then delivered a two-part address:

- *Women's influence in the world:* Lord stated his confidence that the trend was toward higher moral standards among youth. Yet he expressed concern about other women, noting that "the most obnoxious radio program" starred a woman (Fanny Brice as "Snooks"), some of the "foulest" books were written by women, and one of the most injurious movements (birth control) was led by a woman (Margaret Sanger). Women could not be ordinary but should be extraordinary if men and civilization were to be saved. This would be achieved through a Christian life that included Holy Communion.
- *Practical application of the high ideals inspired by the Sodality and the Corporal Works of Mercy:* To combat Communism, Catholics must live an active life that involved the Corporal Works of Mercy. He concluded by discussing how the Sodality inspired high ideals and offered unlimited opportunities to practice charity. Lord also noted that Sodality headquarters offered free services regarding methods, projects, literature, and other forms of assistance to enable any Sodality to become a truly effective organization.<sup>97</sup>

Secular newspapers were taken aback at the massive turnout. *The Pittsburgh Press* published a huge photograph of the 5,500 attendees in the Hotel William Penn ballroom under the caption "Thousands Turned Away as Catholic Sodalities Hold Parley." A photograph of Father Lord accompanied the text coverage of the event, which noted that while 2,500 were expected, the ballroom doors were closed after 5,500 were seated, and more than 2,000 were turned away.<sup>98</sup>

### Post-Sodality Rally Impact

A committee of 30 Sodalists conducted Pittsburgh's first Institute of Sodality Action in Synod Hall, adjoining the cathedral, on April 28-29, 1939. Similar to one recently held in Erie, the evening sessions were devoted to Sodality organization and personality problems in organization. An open

forum was included to discuss specific issues. There were no talks since this was a course designed to improve leadership skills. Dorothy Willmann, head of the parish department at the Sodality's headquarters in St. Louis, conducted the Institute. A display of Sodality literature was included.<sup>99</sup>

By 1939, the Pittsburgh Sodalities had so developed that three separate groups were established: Pittsburgh Central Union (downtown and the area east, between the Allegheny and Monongahela Rivers), Pittsburgh South Union (Pittsburgh's South Side and the area south of the Ohio and Monongahela Rivers), and Pittsburgh North Union (Pittsburgh's North Side and the area north of the Ohio and Allegheny Rivers). Officers were elected to oversee all local parish Sodalities: prefect, vice prefect, secretary, and treasurer.<sup>100</sup>

The year 1939 marked Pittsburghers participating in the Catholic Theater Conference's Second Biennial Meeting, held at the Catholic University of America in Washington, D.C., on June 28-29, at which Father Lord, well known for his plays, preached the sermon at the opening Mass.<sup>101</sup> Lord captured the front page of the *Catholic*, which reprinted part of his address at the meeting during which he challenged attendees with these questions:

In these days when men need food, why offer a play? Why talk of producing drama when the world is about to produce a great crashing war? In these days of International Peace Groups, of Brotherhood of Man Organizations, of Labor Unions, and Unemployment Councils, folks are asking why a Catholic Theater Conference should call a convention.

Father Lord answered his own question ... He recalled the Gospel story in which the Divine Master said, "Not by bread alone doth man live, but by every word that cometh from the mouth of God."

We meet to place the words from the mouth of God on the lips of dramatists who love beauty and know truth clearly.<sup>102</sup>

In the final weeks before the outbreak of World War II, many Pittsburghers chose to attend the Summer School of Catholic Action held at Fordham University in New York City during the week of August 21-26. A long list of participants – priests, nuns, seminarians, and laity – was published in the *Catholic*. This was the last of the five summer schools held that year.<sup>103</sup> A separate article noted that a similarly large group of Pittsburghers had attended the Summer School held in Washington, D.C. the previous week.<sup>104</sup>

The influence of Father Lord upon Pittsburghers was evidenced in local Catholic reaction to a controversial play

entitled *Family Portrait*, staged by the Department of Drama at Carnegie Institute of Technology (today, Carnegie Mellon University) in the Oakland section of the city in mid-October 1939. The play effectively denied Christ's divinity and Mary's virginity. Particularly upsetting was the *Catholic's* identification of co-writer Lenore Coffee as a Catholic who had received a Catholic education. The writers' response that the "non-sectarian" interpretation of Christ's life was "reverent" fell on deaf ears. Catholic groups called for a public protest. The *Catholic* printed several critical appraisals of the production, a response from the chairman of the drama department, an editorial commentary, a reprint of a scathing editorial from *America*, and an excerpt from a column by Father Lord about the play.<sup>105</sup> This was true Catholic Action in "action" at the local level.

Father Lord's lectures and pamphlets were regularly reported in the Pittsburgh diocesan newspaper. His observations on the rising level of alcohol usage after the end of Prohibition occasioned his famous comments: "the saloon, turned tavern, is a hangout for the female bar-fly" and "some young married couples admit they cannot afford to have babies, because their liquor bills are so high."<sup>106</sup>

The year 1940 was ushered in with the announcement that Father Lord was one of only two Catholic authors chosen to be the 1939 members of the Gallery of Living Catholic Authors at Webster College in Webster Groves, Missouri.<sup>107</sup> With World War II raging in Europe, Pittsburgh Sodalists joined with their counterparts throughout the world in conducting the first-ever World Sodality Day on Trinity Sunday, May 19, 1940. The purpose was to seek the intervention of the Queen of Peace for those Sodalists in war-stricken countries and those where Catholics were being persecuted.<sup>108</sup> Unforeseen when the date was set, Hitler invaded the Western countries of Belgium, Holland, Luxembourg, and France just days before the Sodality celebration.

In the same year, *Prima Primaria*, the world headquarters (secretariat) of the Sodality movement in Rome,<sup>109</sup> announced that Sodalities in the United States – comprised of parish, state, college, high school, hospital, and other institutional groups – totaled 11,636 as of October 1. Pennsylvania ranked fourth with 923 units. As a typical Sodality comprised 100 members, the total number of American members exceeded the one million mark.<sup>110</sup>

Lent 1940 brought news of local Pittsburgh interest in staging Father Lord's *Behold the Man* – a three-act Passion play in which events were presented in modern dialogue by those who reacted like contemporary persons. There were nine characters and many extras. It was designed for two and a half hours, with two sets, and simple production require-

ments. A royalty of \$25 per performance was due to Sodality headquarters in St. Louis.<sup>111</sup>

### Father Lord's Second Visit to Pittsburgh – May 1941

On March 6, 1941, Father Moosmann, director of diocesan Sodalities, announced that Father Lord would be in Pittsburgh on Sunday, May 11, to celebrate “World Sodality Day” and address a diocesan Sodality rally at St. Paul Cathedral.<sup>112</sup> The theme of the gathering was “The Sodality Contribution to World Reconstruction,” which echoed Pope Pius XII’s Christmas Eve 1940 message in which he had laid down five essential points of world order upon which world peace would depend.<sup>113</sup> This would be Lord’s second visit to Pittsburgh. As expected, the initial plan of a single public address soon yielded to the inclusion of additional events to accommodate local demands to see the nationally famous Jesuit.

Bishop Boyle would preside in the sanctuary at a 3 P.M. Holy Hour in the cathedral. Father Lord would deliver a sermon on “Our Lady of National Defense.” All youth were invited to the rally, joining members of 200 Sodality groups. All priests were likewise invited to participate. At the cathedral ceremony, Boyle gave “a stirring plea” that Sodalists devote themselves to Catholic Action. He publicly thanked Father Lord for coming to Pittsburgh to participate in the program. Lord, for his part, made the unexpected announcement that he would conduct a Summer School of Catholic Action in Pittsburgh in August 1941.

The announcement was planned, as all were to attend a preview of the forthcoming Summer



**Pittsburgh Advertisement for Father Lord**

Source: Pittsburgh Catholic, March 6, 1941

School at 8 P.M. that evening in Synod Hall. On the Monday and Tuesday following the cathedral events, Lord visited several colleges and academies in the diocese to encourage student participation in the Summer School.<sup>114</sup> He made real use of his three days in Pittsburgh, addressing 15 different groups, including 500 youths on Monday evening in Synod Hall. In every lecture, Lord sought to attract the participation of Sodalists and youth in general in the forthcoming Summer School in Pittsburgh.<sup>115</sup>

### Father Lord's Third Visit to Pittsburgh – August 1941: The Summer School of Catholic Action

The *Catholic* issue of June 12, 1941, carried details of the forthcoming Summer School in a story headlined “Announce Program for Pittsburgh’s Summer School of Catholic Action with National Leaders as Faculty.” The six-day meeting would be held August 4-9 at the William Penn



**Father Lord (L) and Father Oliver Keefer (R) plan Summer School of Catholic Action**

Source: Pittsburgh Catholic, May 15, 1941



Hotel. Father Lord, along with thirteen priests and some officials from Sodality headquarters in St. Louis, would conduct the intensive course in Catholic leadership. The attendees would be laity (women and men, young and old), priests, and religious.

The Program consisted of:

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## MORNING SESSIONS

- A “Dialog Mass” opened each day’s session at 7:30 A.M.<sup>116</sup> (Father Gerald Ellard, S.J.)
- A General Session with the theme “The Kingdom of Christ” (Father Daniel A. Lord, S.J.)
- Classes in organizational principles, methods, and techniques – with separate sessions for:
  - Elementary schools (Father Aloysius J. Heeg, S.J.)
  - Secondary schools (Father J. Roger Lyons, S.J.)
  - College and university organizations (Father Daniel A. Lord, S.J.)
- Alternative classes in:
  - Fundamental organizational work (Dorothy J. Willmann)
  - Advanced work (Father Herbert O’H. Walker, S.J.)
- Elective courses available during three periods of each day, beginning at 10:55 A.M. Students could follow the same theme all six days or select different classes each day. The available morning classes were:
  - Sermons for Priests (Father Daniel A. Lord, S.J.)
  - Six Sacraments (Father Gerald Ellard, S.J.)
  - A Basic Course for a Practical Catechist (Father Aloysius J. Heeg, S.J.)
  - Roundtable Development of Program Activities (Father J. Roger Lyons, S.J.)
  - Mental Prayer (Father Francis P. LeBuffe, S.J.)
  - Proportional Representation (Father Edward Dowling, S.J.)
  - The Theory of Parish Recreation (Father George Nell, S.J.)
- Final General Session of the morning: The Positive Side of the Commandments, covering the subjects:
  - Virtue Not Vice (Monday)
  - The Protection of the Human Race (Tuesday)
  - God’s Rights are Guaranteed (Wednesday)
  - Man’s Authority A Share of God’s (Thursday)
  - Human Life is Safeguarded (Friday)
  - The Protection of Freedom through Property (Saturday)
- Faculty meeting for priests, religious, lay teachers, and other leaders conducted by Father Lord. Focus: relationship between the priest/religious teacher and a child’s mother/father, reaching the child through the parent and the parent through the child. These sessions consisted of:
  - The Priest and Religious View the Parent (Monday)

- Teaching Parents Responsibility (Tuesday)
- Parents’ Participation in Youth Training (Wednesday)
- Training Parents to Teach Purity (Thursday)
- Faults in Parents that Spoil Children (Friday)
- Working Toward Complete Parental Efficiency (Saturday)

## AFTERNOON SESSIONS

- Roundtable discussions to consider practical programs in Catholic organizations with demonstrations of possible activities in society. The subjects:
  - The Service from Central Office (Monday)
  - The Program (Tuesday)
  - The Parish Leader (Wednesday)
  - Parish Recreational Life (Thursday)
  - Defending Democracy (Friday)
  - The Meeting Demonstrated (Saturday)
- Second elective at 2:40 P.M. with a choice of nine classes:
  - Leadership Course for Sodality Officers (Father J. Roger Lyons, S.J.)
  - How to Teach the First Communicant (Father Aloysius J. Heeg, S.J.)
  - Social Definitions (Father Edward Dowling, S.J.)
  - Contemporary Catholic Literature (Father Herbert O’H. Walker, S.J.)
  - The Catholic Church and Co-operatives (Father George McDonald, S.J.)
  - The Dialog Mass (Father Gerald Ellard, S.J.)
  - Building a Parish Life (Father George Nell, S.J.)
  - Study and Discussion Clubs (Father E. J. Weisenberg, S.J.)
  - Parish Sodality Unions (Dorothy J. Willmann)
- Final elective of the day at 3:35 P.M. with a choice of nine classes:
  - Your Sacrifice and Mine (Father Gerald Ellard, S.J.)
  - Parliamentary Law in Practice (Father Herbert O’H. Walker, S.J.)
  - Social Tools (Father Edward Dowling, S.J.)
  - Select Topics for a Practical Catechist (Father Aloysius J. Heeg, S.J.)
  - Nurses’ Sodalities (Father J. Roger Lyons, S.J.)
  - St. Paul and Our Spiritual Life (Father Francis P. LeBuffe, S.J.)
  - How to Instruct Sodality Candidates (Dorothy J. Willmann)
  - God Life (Father E. J. Weisenberg, S.J.)
  - Games (Edith Feldhake)

## EVENING SESSIONS

- Recreational and social events conducted under the direction of Sodality headquarters staff.

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A committee of 100 persons, both priests and lay leaders, organized the arrangements under the supervision of Father Oliver Keefer as general chairman, and the assistance of Father Francis Moosmann. Bishop Boyle had invited Father Lord to conduct the School in Pittsburgh for the first time. That summer, the cities of New York, Chicago, Boston, and St. Louis also hosted Schools of Catholic Action.<sup>117</sup>

As plans evolved, it was decided to also conduct the First National Parish Sodality Union Conference held in the United States on Sunday, August 3 – the eve of the Summer School of Catholic Action that would begin on the following day. The location would be the William Penn Hotel. Father Lord would chair the new conference, which would include addresses by Lenora A. Smith (chairwoman of the National Advisory Board), Jesuit Father Herbert Walker (national Sodality organizer), and Dorothy Willmann (national secretary of Women's Parish Sodalities).

The Program consisted of:

- 10 A.M.: Registration
- 10:30 A.M. to 12:30 P.M.: General Session
- 12:30 P.M.: Presentation of a survey of parish units, followed by three-minute reports from each Union represented
- 2 P.M. to 3 P.M.: Session to discuss meetings, membership, leadership, speakers, and subjects raised from the floor
- 3:45 P.M. to 5 P.M.: Discussion of the role Sodality Unions will play in the national defense program.

The addition of this conference occasioned an addition to the Summer School – a course covering the history, development, theory, practice, and programs of parish Sodality Unions conducted by Dorothy Willmann from Sodality headquarters. The course was designed for those contemplating organizing Sodality Unions. This course was a first and would not be offered as part of the curriculum at the four other Summer Schools.<sup>118</sup>

A subsequent development saw the announcement that a radio program on Saturday, August 2, would formally open the Summer School. Jesuit Father Richard L. Rooney of Boston would be a guest speaker on “The Way of Life” program on KDKA radio at 8:30 P.M. Rooney’s address would describe the Summer School for the benefit of the general public and the participants.<sup>119</sup>

Father Lord’s opening comments about the purpose of the Summer School of Catholic Action – which acknowledged the fear of American involvement in the two-year-old World War II, historic nativist concern about the patriotism of American Catholics, the unsettling agitation of Nazi and Communist groups within the United States, and the

destructive effect of secular propaganda upon religious faith – were reported in *The Pittsburgh Press*:

We are stressing the religious principles that underlie true democracy. We show the students how they can develop their self-reliance in handling the problems of democracy. We hope to make better Americans who are personally interested in the future of their country and the role we will all have to play in the re-making of the world.<sup>120</sup>

Lord expected the attendance of (1) 300 delegates, representing parish Sodality branches in every American diocese, (2) 1,000 local Sodalists from the Diocese of Pittsburgh, and (3) a total enrollment in all five Summer Schools that would far exceed the 6,000 enrolled in 1940.<sup>121</sup> The *Catholic* announced in the opening days of the School that 18 states and Canada were represented in the attendance.<sup>122</sup> The diocesan paper devoted a separate page to lecture excerpts from the School faculty.<sup>123</sup>

Secular media coverage of the Summer School was prominent and extensive.<sup>124</sup> Lord’s patriotic theme appeared to resonate well in the general community.

### Post-Summer School

By early 1943, Father Moosmann’s column in the *Catholic*, “Diocesan Union of Sodalities,” gave way to a column entitled “In the Spotlight: Diocesan Union News—The Sodality of Our Lady” by Father Raymond A. Must.<sup>125</sup> Father Moosmann remained as diocesan director of the Sodality Union, but the increasing Sodality workload in the Pittsburgh diocese was now shared with Father Must.

### Father Lord’s Fourth Visit to Pittsburgh – 1943: The Summer School of Catholic Action

The June 6, 1943 issue of the *Catholic* carried the announcement that Father Lord was returning to Pittsburgh for another Summer School of Catholic Action, to be held July 12-17. This was the thirteenth consecutive summer for such schools, and the second time that Pittsburgh would host the assembly. Father Keefer would again serve as local chairman of the event.<sup>126</sup> Detailed information about the School was gradually presented in Father Must’s weekly column in the *Catholic*. The location was again set for the William Penn Hotel. The theme bore the title taken from Pope Pius XII’s Christmas Eve 1942 address: “Our Personal Part in the Christlike World of the Future.” Father Lord would conduct three courses: “The Parish as the Center of the Social Spirit,” “The Social Spirit of the Savior,” and “Teaching the Social Spirit” – along with a special course for college students entitled “The Social Spirit on the Campus.” Jesuit Father Roger Lyons would offer a special course on Matrimony as the Foundation of the Christian Home, along with courses



**Father Lord at Pittsburgh  
Summer School of Catholic Action**

Source: *Pittsburgh Press*, July 13, 1943

on Sodality activities for secondary schools, and leadership for Sodality officers.<sup>127</sup>

A month before opening of the School, the *Catholic* published the Program for the 1943 Summer School:<sup>128</sup>

#### MORNING SESSIONS

- 8:30 A.M.: Dialog Mass (Father Gerald Ellard, S.J.)
- 9:15 A.M.: General Session on the theme “Our Personal Part in the Christlike World of the Future” (Father Daniel A. Lord, S.J.), with General Classes
- 10:55 A.M.: First Elective, with a choice of 11 classes:
  - Social Patterns and Practices (Father Edward

Dowling, S.J.)

- Tools and Techniques for the Catholic Social-Spirited Propagandist (Father Leo Wobido, S.J.)
- Mental Prayer for the Laity, Young or Old (Father Francis P. LeBuffe, S.J.)
- Sodality Ideals and Rules (Dorothy J. Willmann)
- Social Worship, the Common Denominator (Father Gerald Ellard, S.J.)
- Theological Basis for Social Spirit (Father E.J. Weisenberg, S.J.)
- Visual Teaching of the Social Spirit (Father George Nell, S.J.)
- Labor Study Groups, Schools and Colleges (Father Leo C. Brown, S.J.)
- 11:15 A.M.: Classes in organizational principles, methods, and technique for:
  - Elementary school groups: How to Conduct a Catholic Action Club (Father Aloysius J. Heeg, S.J.)
  - Secondary school groups: How to Conduct a Catholic Action Club/A Practice Laboratory for Religion Class (Father J. Roger Lyons, S.J.)
  - College and university organizations: An Organizational Class (Father Daniel A. Lord, S.J.)
  - All others:
    - Fundamental Work (Dorothy J. Willmann)
    - Advanced Work (Father Herbert O’H. Walker, S.J.)
    - Men’s Parish Sodalities (Father Leo Wobido, S.J.)
- 11:45 A.M.: Final Morning General Session: The Social Spirit of the Savior (Father Daniel A. Lord, S.J.), on these subjects:
  - His Own Life (Monday)
  - His Life and Teachings (Tuesday)
  - Consistency in Principle and Practice (Wednesday)
  - The Final Judgment and the Social Spirit (Thursday)
  - The Social Gospel of St. Luke (Friday)
  - Christ, Justice and Charity (Saturday)
- Faculty Meeting for priests, religious, lay teachers, and leaders on the theme “The Social Spirit Drawn and Applied.”

#### AFTERNOON SESSIONS

- 1 P.M.: Demonstration of Games
- 1:45 P.M.: Second Elective Courses
- 3 P.M.: Afternoon General Classes

#### EVENING SESSIONS

- Each evening: Exhibits and various forms of recreation.<sup>129</sup>

Subsequently, the *Catholic* made additional detailed announcements about the Program:

- Monday evening: games and music (supervised by Father George Nell, S.J., assisted by Edith Feldhake)
- Tuesday evening: activities staged by the local enter-



tainment committee

- Wednesday evening: games and music (supervised by Father George Nell, S.J., assisted by Edith Feldhake)
- Thursday evening: Amateur Night (Father Daniel A. Lord, S.J., as master of ceremonies)
- Friday evening: Party Night.

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In a true first for Lord's Summer Schools, Monsignor George Michaylo of Homestead celebrated a Divine Liturgy in the Byzantine-Slavonic Rite in the hotel ballroom on Saturday morning. In another initiative, members of the American Military were encouraged to attend the Summer School with the normal registration fee waved for them, even if they were last-minute walk-ins.

A special Exhibit section was arranged to include the unique poster collection of Father Lyons, the varied collection of Dorothy Willmann, and the catechetical collection of Father Heeg. Additional instructors were also announced: Jesuit Fathers Richard L. Rooney, Martin Carrabine, and Francis Deglman; diocesan Father Patrick T. Quinlan; and laywomen Marian Prendergast, Rita Kettenbach, and Mary G. Dooling. The inclusion of a diocesan priest was a first for the Summer School.<sup>130</sup>

The *Catholic* noted that the Summer School was the perfect antidote to the soaring delinquency rate in the country, as it would serve "a twofold objective – to provide entertainment and offer a corrective guide for wholesome recreation in the home, school and parish."<sup>131</sup> The *Catholic* noted that the Summer School was again coming to Pittsburgh "at the invitation of Most Rev. Hugh C. Boyle, Bishop of Pittsburgh."<sup>132</sup> As was the case with the 1941 Summer School, a committee of 100 priests and laity was in charge of the arrangements.

The July 8 issue of the *Catholic* built on the rising enthusiasm for the approaching School by giving front-page space to a lengthy column by Father Must, accompanied by photographs of Father Lord and Father Ellard, the latter a liturgical expert who was overseeing the Dialog Mass.<sup>133</sup> Father Keefer, local chairman, was quoted at length concerning the School:

This year the Summer School presents one of its most spirited and vigorous programs. Its dominant theme will project the citizen into the world of tomorrow and outline the basic principles of an honorable peace and a Christian new order. It will delineate carefully the social spirit of Christ, with paramount stress on social responsibility among men.<sup>134</sup>

The paper noted that the bishop had scored a coup in bringing the Summer School to the city twice in just three years, when many other major cities had not hosted the School even once.

The next issue of the *Catholic* (July 15) was published during the Summer School. An interim report appeared as front-page news: "Summer School of Sodality in Progress Here." Enrollment was substantially less than the School attendance just two years earlier – only 500 – a figure that was later adjusted upward to 1,300.<sup>135</sup> Ten states were represented. The faculty was considerably larger – 20 lecturers. As quickly as it arrived, the Summer School left. Somewhat surprisingly, the *Catholic* issued immediately after conclusion of the convention devoted only three paragraphs in Father Must's column to a brief mention of the Summer School.<sup>136</sup>

Secular media coverage of the Summer School was consistently prominent.<sup>137</sup> Pittsburgh newspapers provided coverage of the 1943 Summer School that was more extensive and detailed than the coverage given to the 1941 Summer School. The general public was clearly intrigued by Lord and his faculty and the themes discussed.

Subsequent to the 1943 Summer School, Father Jacob C. Shinar succeeded Father Must as columnist for "In the Spotlight: The Sodality of Our Lady–Diocesan Union News" in the *Catholic* in October 1943. Shinar was the third diocesan priest assigned to author the Sodality column. Must had succeeded Father Moosmann as columnist just a little over a year earlier, in the fall of 1942. Shinar never mentioned Father Lord, focusing completely on presenting an overview of local Sodality work in the parishes in the Diocese of Pittsburgh. The *Catholic* column continued into the 1950s, when it eventually disappeared from the newspaper's pages.

### School is Out: Bishop Boyle and Father Lord

An unforeseen controversy arose between Father Lord and Bishop Boyle after the 1943 Summer School. Boyle had entrusted Italian-born Father Carlo Rossini, PSS.C.,<sup>138</sup> organist and choirmaster of St. Paul Cathedral (1927-1949), with the chairmanship of the diocesan Music Commission (1927-1958). Rossini proved to be the *enfant terrible* of pastors, church organists, and choruses within the Diocese of Pittsburgh, and a variety of officials outside the diocese as well. At Rossini's insistence, Boyle forbade the use on Catholic radio programs of all Sodality hymns composed by Father Lord. This action followed a similar ban on Mozart's *Ave Verum Corpus*, Schubert's *Ave Maria*, and a host of other composers' works. Rossini wrote:

When people are at worship and the soft strains of

one of the sacred hymns are played, it recalls to mind that the same music had been heard elsewhere, at the opera, in a movie theatre, or on the radio played by a string band. Immediately thoughts of those at prayer are diverted to some place outside the church.<sup>139</sup>

What would explain Boyle's action, given that Lord had satisfied the bishop's desire to conduct two Summer Schools? Boyle was particularly close with Archbishop John T. McNicholas of Cincinnati who had been at odds with Lord for many years. This hierarchical relationship likely trumped any gratitude that Boyle may have felt for Lord. The Jesuit had served his purpose. And by the mid-1940s, it was clear that Lord's position as national director of the Sodality movement was in jeopardy. Rossini was a local whom Boyle saw daily; Lord was a figurative "thousand miles away." The "banning" was a foregone conclusion.

### Father Lord's Fifth Trip to Pittsburgh – 1947

Ever an independent person, Father Joseph Lonergan – the famed pastor and builder of St. Bernard Church in Mt. Lebanon – invited Father Lord, then in the waning days of his position as national director of the Sodality of Our Lady, to address the members of the Holy Name Society of St. Bernard Parish at their October 13, 1947 meeting. The address would take place in the new Upper Church at 8:30 P.M. The speaker was advertised in the *Pittsburgh Catholic* in the October 2 issue<sup>140</sup> and in the secular press a few days later.<sup>141</sup> The size of the parish and Father Lonergan's strong administration of the parish guaranteed a large audience.

Print mention of Lord in Pittsburgh after the 1943 Summer School was indeed rare. Occasionally, his name would appear in the *Catholic*'s listings of national radio programs, available locally in Pittsburgh.<sup>142</sup> Thus, the priest's trip to Mt. Lebanon was unique. Attendant publicity was minimal.

### An Exit from the Stage

The *Catholic* of June 24, 1948 carried the news – surprising to the general public – that the Jesuit superiors were recognizing the 25th anniversary of Father Daniel A. Lord's ordination to the priesthood on June 27 by granting him a two-year sabbatical leave of absence from his position as national director of the Sodality of Our Lady at the St. Louis headquarters, in lieu of a formal celebration of the jubilee. Father Lord was to continue an advisory connection with the Sodality and would devote his time chiefly to research in the work of the Sodality, to writing, and to preparing his radio program "Ask Father Lord." An "interim committee" would administer the Sodality's headquarters operations.<sup>143</sup>

Thereafter, Lord's name appeared sporadically in the *Pittsburgh Catholic*. For example:

- Mount Assisi Academy in Bellevue staged his musical comedy *Mary! Mary!* in April 1950. He was afforded full credit for authoring the play.<sup>144</sup>
- The July 26, 1951 *Catholic* noted Lord's participation in the Summer School of Catholic Action to be held in Erie on August 13-18 at Gannon College. Lord was to lecture at two courses – "Citizens of Two Worlds" and "The Eucharist – Christ in 1951." Lord joined three Jesuits who had been important figures in the many years during which he directed the Summer Schools: Fathers Aloysius J. Heeg, Richard Rooney, and Edward Dowling. The SSCA was now overseen by its new director, Father Thomas Bowdern, S.J. Reflecting the fact that Bishop Boyle had died in December 1950, Father Rossini had returned to Italy, and the limbo into which Lord had fallen in the Diocese of Pittsburgh was now extinguished, Pittsburghers were strongly encouraged to attend the Erie SSCA.<sup>145</sup>
- Just four months later, the *Catholic* again noted the presence of Father Lord in Western Pennsylvania and acknowledged his authorship of the pageant *Full Fifty Years* that was to be presented at Gannon College on November 5, 1951 to celebrate the golden jubilee of the ordination of Bishop John Mark Gannon of Erie.<sup>146</sup> The prominent publicity about Lord in Erie may have stemmed in part from the participation of the new Pittsburgh bishop, John F. Dearden, at the observance. The *Catholic* continued to note Lord's latest books, including his December 1951 publication of a Eucharistic prayer book, *Christ Jesus Our King*,<sup>147</sup> as well as mention of his latest articles in *The Queen's Work*.<sup>148</sup>

### Father Lord's Sixth and Final Trip to Pittsburgh – 1954

Father Lord was invited to return to Pittsburgh for an adult education program at Our Lady of Grace Parish in Scott Township. Father Oliver D. Keefer, who had chaired both of Lord's Summer Schools of Catholic Action in Pittsburgh in 1941 and 1943, had maintained contact and now extended an invitation to visit the new parish of which he was now pastor. The program was to consist of evening sessions held on January 3, 4, and 5 of 1954 in the parish social hall. The theme was "An Appreciation Study of the Blessed Sacrament." Admission was by ticket only, with an unspecified "nominal charge" to be made. Tickets were available only to those who made a written request of Father Keefer.<sup>149</sup> While Lord was battling cancer, no one could have foreseen that his January 1954 visit to Pittsburgh would come just one year, almost to the day, before his death.

### Father Lord and His Work in the Diocese of Erie

The Diocese of Erie during the period of Lord's activities

comprised approximately 150,000 members – geographically large but numerically small, consisting of the city of Erie, a few smaller cities, and many small towns in what was essentially a rural diocese in northwestern Pennsylvania. Those facts alone could have caused Father Lord to ignore it in favor of dioceses with much larger and concentrated Catholic populations. But Lord did not, given the proactive efforts of Bishop John Mark Gannon of Erie (1920-1968) to build a spiritually vibrant Catholic diocese.

In December 1935, Gannon convened the St. Peter's Cathedral Sodality for its first Communion breakfast, at which he announced his decision that the Sodalities in the city, and later the diocese, would form unions or confederations. The Union of Sodalities were to elect a supreme head who would serve on the bishop's council.

In 1936, Gannon invited Father Lord to Erie to pioneer organization of the Sodalities at the diocesan level. Gannon himself then toured the diocese, organizing six unions in Erie, Meadville, Sharon, Oil City, Clearfield, and Warren. The bishop also encouraged Sodality officers and members to attend the Summer Schools of Catholic Action in cities outside the Erie diocese as those conventions were offered. The bishop had concluded that there was no substitute for Sodality members in his diocese actually encountering the dynamic personality of Father Lord during a Summer School.

Bishop Gannon named Father Edward P. McManaman as the first diocesan director of the Erie Sodality Union. Working together with Bernice Borland, the first president of the Erie district, the two gave years of service in proving the Sodality theme – “To Christ Through Mary.” Borland wrote a syndicated column for the diocesan newspaper, the *Lake Shore Visitor Register*, and held a national post in the Sodality of Our Lady as chairwoman of the Sodality Parish Advisory Board 1938-1940.<sup>150</sup>

McManaman was named auxiliary bishop of Erie in 1948, and his Sodality role passed to Father James W. Weithman of Sacred Heart Parish in Erie in June 1949. The young priest brought to fruition the long-held plan of Bishop Gannon:

With the energetic encouragement of Bishop Gannon in 1950 and 1951, Father Weithman managed to bring two Summer Schools of Catholic Action to Erie which were sponsored for several years through the national office of the Sodality in St. Louis, Missouri. Both of these Summer Schools were held at Gannon College.<sup>151</sup>

Bishop Gannon's desire to host a Summer School of Cath-

olic Action had been frustrated for decades by the lack of a diocesan building sufficient to accommodate the thousands of persons who would attend such a convention. That problem was solved with the bishop's dedication on December 30, 1949, of the \$650,000 Gannon College Auditorium with a seating capacity of 4,000. This building would serve the convention and religious needs of the diocese and the Erie area. Accordingly, the national Summer School of Catholic Action convened during the week of June 26, 1950 in the new facility, sponsored by the Erie District Sodality Union. The following year, the second consecutive Summer School of Catholic Action was held at Gannon College during the week of August 13-18, 1951.<sup>152</sup>

Diocesan officials would later note that during the 1960s the Sodality movement seemed to “lose its enthusiasm.” Erie's diocesan historian described this dramatic change thusly:

Other forms of spiritual and social development were replacing the Sodality. As early as 1959, meetings were being held by national leaders in the Sodality movement who were attempting to respond to a changing secular and religious culture. Further influenced by Vatican II's teaching on the laity and the Church in the modern world, lay delegates from 42 nations met in Rome in October, 1967. There they formulated new general principles and a newly chosen name, Christian Life Communities (CLC). The CLC was based on Ignatian spirituality which revolves essentially around *The Spiritual Exercises of St. Ignatius, the founder of the Society of Jesus*. Papal approval followed quickly.<sup>153</sup>

By 1967, the traditional Sodality movement in the Diocese of Erie had virtually disappeared.

Bishop Gannon's relationship with Father Lord was not limited to the Sodality movement or the Summer Schools of Catholic Action. On November 5, 1951, Erie was the scene of one of the most colorful religious ceremonies the city had ever witnessed. The occasion was the rededication of St. Peter's Cathedral and the celebration of the Golden Jubilee of priesthood of Bishop (soon to be Archbishop) Gannon. The cathedral had been completely redecorated and the rededication ceremony lasted for several hours. The ceremony was the largest ecclesiastical event ever held in Erie and included one cardinal, nine archbishops, thirty-two bishops, three archabbots, and more than 200 priests.<sup>154</sup> That evening, Father Lord produced the pageant *Full Fifty Years* to celebrate the fifty years of priesthood of Bishop Gannon.<sup>155</sup> This was a dramatic portrayal of Gannon's life utilizing fifteen scenes, and was staged in the Gannon College auditorium, with a capacity crowd in the thousands.<sup>156</sup>



The director of the Erie pageant was Helen Kelly, head of the Drama Department of Mercyhurst College. All of the participants were local residents of Erie.<sup>157</sup> Diocesan officials had paid particular attention to Lord's *City of Freedom* pageant staged by Father Lord a few months earlier during the summer of 1951 in Detroit.

### Criticism, Opposition, and Struggle

A public figure like Father Lord inevitably arouses criticism. Assessments of Lord's life and ministry were not uniformly positive. One Jesuit described the collected criticisms in these words:

He was called everything from a vulgarian to a mass hypnotist; he was charged with inventing "River Rouge assembly-line" spirituality, of catering to the more susceptible and gentler sex; he was berated as a Catholic "Billy Sunday," and then as a "Billy" Graham; he was a "priestly Gable," a clerical showman, a Midwestern Rotarian, a piano tinkler of the Basin Street school, a tinkling cymbal, commercial, crude, superficial. He was a simplist, "anti-intellectual."<sup>158</sup>

Father Lord encountered his fiercest opposition from the film industry, where he was viewed as a meddlesome priest set on ruining Hollywood. That reaction from a secularized, even amoral, industry was expected. Yet Lord was unappreciated by his fellow Jesuits, diocesan priests, and some in the hierarchy. Within the Jesuit community composed primarily of teachers and scholars, Lord was viewed as a populist who displayed an anti-intellectual approach to the faith unbefitting the Society of Jesus. Some considered his use of mass media to communicate the faith a less noble means for teaching serious truths. Lord's specialized ministry required frequent travel across the country, which created the appearance of a Jesuit renegade and led to the assertion by one American bishop that "Lord was an example of the harm that could be done when a priest's ministry passed outside the control of the bishops."<sup>159</sup>

Lord's success came despite the Jesuits' starving him of necessary staff. The shortage of manpower ultimately contributed to the abandonment of all of Lord's projects. Money was also lacking. Jesuit indifference also led to few boys from Jesuit high schools attending the Summer Schools. Lord's principal biographer, also a Jesuit, summed up the order's attitude toward Lord thusly: "This is the small dismissive tolerance of small minds for a greater."<sup>160</sup>

Lord waged an ongoing struggle with fellow Jesuits who sought to restrict Sodality membership to a very select, worthy few with intense concentration on their spiritual development followed by supervision of their apostolic works.

Lord was not concerned about selectivity, and did not believe in dividing students into "sheep and goats." Anyone who applied was qualified to enter, but was given a probationary period to ascertain true interest in the Sodality. If the student lacked interest, a dropout would occur naturally. This crucial issue pertaining to Lord's conduct of the Sodality led to an unresolved conflict that ultimately occasioned his withdrawal from active participation in the Sodality.

Lord's efforts to develop the Sodality through cooperation with the Catholic Students' Mission Crusade (CSMC) came to naught because of the opposition of Archbishop John T. McNicholas, O.P., of Cincinnati (episcopal moderator of the CSMC), who carried out both open and covert warfare against Lord for years.<sup>161</sup> Attacks from priests in other religious orders also occurred; circulation of their attacks impaired Lord's ability to engage certain members of the hierarchy. By 1932, seven bishops had barred Lord and his Sodality from their dioceses. Lord correctly saw the issue as reflective of the bishops' desire for "control."

Lord's vocalization of a different approach to the presentation of the Catholic faith in the United States unsettled some authorities. He wrote:

We were convinced that religion could be made as exciting as anything else in the world and that our objective should be to show people that religion and life are synonyms, and that life became much more exciting if it is dominated and shot through with religion.<sup>162</sup>

This was a startling, even shocking, statement to American Catholics who, as a minority group, considered their faith as something to be defended rather than to be shared, and to be obeyed rather than to be enjoyed. Lord believed that the "good news" demanded a response of joy and enthusiasm.

Father Lord also faced heightened criticism over the decades that the original spiritual mission of the Sodality had evolved into purely apostolic activity. He strongly refuted such efforts to label the Sodalities' work as quasi-Protestant and divorced from its foundation and spiritual traditions.

As noted earlier, a number of Father Lord's musical compositions were banned in the Pittsburgh diocese by Father Carlo Rossini, the "sacred music czar" who served as chairman of the diocesan Music Commission.<sup>163</sup> Lord's name and works were added to Rossini's infamous "Black List."

Some of Lord's friction with bishops was due to the historic Jesuit rule in the Sodality's constitution that the head of the individual Sodality was not the local bishop but the local Jesuit superior. This uncanonical and misguided rule impeded progress, and ignored the principle that the bishop has

jurisdiction over all apostolic activity in his diocese.<sup>164</sup>



**Father Lord's  
monthly journal,  
*The Queen's Work***

Source: Jesuit Archives  
& Research Center, St. Louis

Adding fuel to the fire, Lord's uniquely named pamphlets were at times controversial. His 1936 pamphlet *What Catholicity and Communism Have in Common* elicited perhaps the strongest denunciations of any of his publications.<sup>165</sup>

*The Queen's Work* did not escape its share of criticism. Its "question and answer" columns<sup>166</sup> served as the vehicle by which Lord raised all possible objections toward the Church, and sought to provide his Sodalists with useful answers. Regrettably, his answers

not infrequently lacked substance. Discussion of an attack upon a Catholic abuse (e.g., the Inquisition) was dismissed with an attack upon a Protestant abuse (e.g., English penal laws). Many questions were answered in an authoritative, dogmatic manner that ill prepared Catholic youth sincerely seeking to enlighten non-Catholics.

By 1948, internal complaints left Lord with no official assignment; he requested and was granted a two-year leave of absence in order to write, lecture, and raise money to pay off the Sodality headquarters' building debt. This severed Lord's connection with the organization to which he had devoted 23 years of his life. He left with grave concerns for the future of the Sodality, given that no successor was in sight who would author, publish, and distribute the publications necessary to sustain the organization financially and provide direction to its members.

Despite being ignored by Jesuit leaders during his leave of absence, Lord maintained two national newspaper columns, conducted a daily radio program, "cut" records, published books, wrote magazine articles and pamphlets, and staged an enormous musical with 1,500 cast members at the Jesuit Martyrs' Shrine in Ontario, Canada.

### The Stage Curtain Falls

In the midst of this frenetic activity, Lord learned in 1949 that he had bladder cancer. Still, he undertook a lecture tour of Canada and met the internationally famous photographer Karsh, who took his picture and remarked "Father Lord is the greatest man I have ever met."<sup>167</sup> While 1949 would prove to be a low point in Lord's life, he wrote what many consider to be his most talented work – a book in verse,

*The Song of the Rosary.*

Between 1948, when he began his leave of absence, and 1955, Lord published nine books, fifty pamphlets, seven booklets, participated in a trans-continental lecture tour of Canada, wrote innumerable articles, conducted two radio programs, and gave retreats. And, he was able to devote more time to the apostolates closest to his heart – music and the theatre. During these years, he produced five mammoth musical extravaganzas and wrote three plays. Lord himself described his musical productions: "St. Paul advised us to be a *Spectaculum* – a Show – before God, men and angels. That is what I do; put on a *Spectaculum* – show for the triple audience."<sup>168</sup> Lord's production of a musical to celebrate the City of Detroit's 250th anniversary in 1951 drew an attendance of 180,000 over ten nights.

By February 1954, Lord's cancer had spread to his lungs. His illness was terminal. He then wrote *Letters to God*, set in the framework of the *Spiritual Exercises of St. Ignatius* – a testimonial of gratitude for everything in his life. The magazine *Catholic Digest* asked him to write an article, "My Good Angel of Death," that was reproduced in American and Canadian newspapers. Lord wrote in that article:

When the verdict was cancer, I was relieved. I had expected to die some day of heart trouble, or a stroke, and I dreaded that sudden and perhaps sacramentless death. ... Cancer seemed kindly, almost like the preliminary coming of the Angel to say, "Not quite yet, but you've time to do some thinking and praying and straightening out life's ledgers." I liked the gentle warning, for I had always in the Litany of Saints said with great feeling, "From a sudden and unprovided death, O Lord, deliver me."<sup>169</sup>

In October 1954, Lord staged a musical pageant in Toronto for the Marian Year. His illness necessitated his hospitalization during the day under heavy sedation, following which he was carried on a stretcher each evening to the Coliseum where he directed the production from a cot. After the Toronto pageant, Lord was flown to St. John's Hospital in St. Louis, where he immediately began writing his autobiography, *Played by Ear*.

He died peacefully on January 15, 1955. He was initially buried in St. Stanislaus Cemetery in Florissant, Missouri. Much of the former seminary property, including most of the cemetery, was later sold and Lord's remains were among those moved to the Jesuit section in Calvary Cemetery in North St. Louis in 2002. The Collection of the Western Jesuit Missions, which initially housed Lord's papers and artifacts among those of the Jesuits' Missouri Province, was

moved in 2001 to St. Louis University.

Father Lord was described as a “saint” and a requiem that he had composed in 1950 aptly described his own passing:

A Requiem’s a happy thing,  
A trumpet proudly blown;  
It’s open’d gates that gaily ring  
And God, – completely known.  
A Requiem’s a joyous shout,  
The Dropping of Life’s chains –  
The flash of all that Life’s about,  
The sunrise after rains.

So – sing a blissful Requiem,  
And dance a merry dance!  
It’s Heaven, now, that calls to men,  
And all of God’s romance!<sup>170</sup>

### **Pittsburgh: Reaction to Lord’s Death and a Final “Visit”**

The *Pittsburgh Catholic* published a lengthy article at the time of Father Lord’s death, “Father Lord, Author, Dies of Cancer at 66.” The article contained a section “Remembered Here,” which stated:

Rev. Oliver D. Keefer, pastor of Our Lady of Grace Parish, Bower Hill Road, was a good friend of Father Lord and remembers his visits to Pittsburgh. Father Lord was here in early January 1954, and the summers of 1941 ... and 1943 for the Summer School of Catholic Action in the William Penn Hotel.<sup>171</sup>

Lord’s death in 1955 called into question the survival of the Sodality of Our Lady and the Summer Schools of Catholic Action. The Second Vatican Council (1962-1965), while ultimately bringing those initiatives to an end, did for a while reinvigorate Lord’s initiatives. In 1963, the Jesuits announced that nine Summer Schools of Catholic Action would be conducted in major cities in the United States. Pittsburgh was included,<sup>172</sup> thanks in no small measure to the influence of Bishop John J. Wright, who had been an enthusiastic supporter of Lord and had invited the Jesuits to staff his new seminary high school in Pittsburgh, the Bishop’s Latin School. The July 29–August 3 School would be the last conducted in the Steel City – twenty years after Lord’s first Summer School staged in Pittsburgh.

### **Father Lord’s Legacy**

Lord faced over four decades of terrific opposition with self-possession, resilience, humor, and perennial good spirits. A fellow Jesuit summed it up thusly: “Dan had idealism without illusion. That way you can’t become disillusioned.”<sup>173</sup> Father Daniel Lord would not live long enough

to see the decline in members and influence of the Sodality of Our Lady, and the phase out of its pamphlets, magazines, and the Summer Schools of Catholic Action. Nor would he live to see that even the name of the Sodality of Our Lady would later yield to the newly titled National Federation of Christian Life Communities.<sup>174</sup>

While Father Lord was viewed by some as one of the most notorious Jesuits of the last century, he represents a pioneering vision for the Church’s ministry in a modern, media-saturated world. He championed a public Catholicism intended to compel youth to take their faith out into the world, and not to keep it confined to churches and schools. Lord zealously communicated with people using the most effective means available – the stage, the written word, and the cinema. He connected faith with the interests and experiences of youth, and employed modern technology and cultural themes without compromising Church teachings.

Yet, Father Lord is virtually unknown to Catholics today. Why? The last biography of the priest is more than 40 years old. He was not a media icon like Bishop Fulton J. Sheen. Lord was an organizer, consultant, and behind-the-scenes director; he was not on stage or in front of the cameras. People recognized his name during his lifetime because of his publications and dramatic works. After Lord’s death, those who participated in his events and those who read his publications passed from the scene. Remembrance of the famed Jesuit yielded to the passage of time. Jesuit historian William Barnaby Faherty has offered one explanation as to why Father Lord has seemingly been lost to American Catholic historical memory:

He produced plays and pageants; he engaged in public debates; he lectured; he conducted a successful radio program; he advised movie producers on Catholic attitudes; he served as chief consultant for *Vigilanti Cura*, Pius XI’s encyclical on the movies; he counseled married couples; he wrote books. Throughout this vast activity, bits of his genius showed intermittently. Without question he could have produced a play, an operetta, a novel, a piece of non-fiction that would have endured. But the versatile apostle was concerned with the here-and-now religious needs of people....<sup>175</sup>

The Jesuit order, whose leadership had functionally abandoned Father Lord in the later years of his life, did commemorate his many accomplishments. On the 25th anniversary of his death, a room in the St. Stanislaus Jesuit Historical Museum in Florissant, Missouri, was dedicated to Father Lord. At that time, the order noted that the late John Cardinal Wright (1909-1979) had written of Father



Lord:

He was haunted by the necessity to inspire, to organize and to put to work the young people.... He was constantly shaming and challenging Catholics ... with the question ...: "Why don't we Catholics have a greater impact on the life about us?"<sup>176</sup>

Cardinal Wright, eighth bishop of Pittsburgh, provided a lengthy Prefatory Note to the 1977 biography of Father Lord.<sup>177</sup> Wright noted the vision of Lord and lamented the failure of Church authorities to adopt the recommendations of the Jesuit who saw the coming challenges to retain youth within the Church as adults. Father Lord anticipated many of the issues later addressed by the Second Vatican Council; regrettably, Lord's opponents effectively frustrated the development of a fully engaged laity who could have exerted a more telling impact on society with the arrival of changes initiated at the Council. As Christ said: "Truly I say to you, no prophet is acceptable in his own country...."<sup>178</sup>

Fittingly, another Pittsburgher – Monsignor Charles Owen Rice, a columnist for the *Pittsburgh Catholic* and a famed social justice activist in the Catholic Action vein – delivered the final local words on the enormous contribution of Father Lord to the American Church and to the Church in Pittsburgh. In a column written 40 years after Lord's 1955 death, Rice recalled that "Jesuit Father Daniel A. Lord was for over half a century a towering figure" in the development of American Catholicism.<sup>179</sup>

Father Lord's ability to engage and energize youth was unmatched in his time. He made truth attractive, spoke frankly about the Church's teachings, and delivered his message with an enthusiasm that mirrored that of his young audiences. This Jesuit priest had an enormous impact on the spiritual, educational, social, and community efforts of Catholic youths and adults in Western Pennsylvania over three decades, stretching from the mid-1920s to the mid-1950s. The legacy of Father Daniel A. Lord, S.J., is a call for American Catholic laity to use every available means to evangelize with zealous enthusiasm in the 21st century.

#### Endnotes:

<sup>1</sup> As to the history and operation of Catholic Action, see: (1) John Fitzsimons and Paul McGuire (eds.), *Restoring All Things: A Guide to Catholic Action* (New York: Sheed and Ward, 1938), (2) William Ferree, *Introduction to Catholic Action* (Washington, D.C.: Youth Dept., N.C.W.C., 1942), (3) Theodore M. Hesburgh, *The Theology of Catholic Action* (Notre Dame, IN: Ave Maria Press, 1946), (4) Louis Mathias, *Catholic Action, Theory and Practice* (Madras: Huxley Press, 1952), and (5) Jeremiah Newman, *What Is Catholic Action? An Introduction to the Lay Apostolate* (Dublin: M.H. Gill and Son, 1958).

In Europe, the most outstanding practitioner was Father (later Cardinal) Joseph Cardijn (1882-1967) of Belgium, who founded the Young Christian Workers. Pius XI regarded Cardijn as a model of Catholic Action.

<sup>2</sup> The American hierarchy organized initially as the National Catholic

War Council, which became the National Catholic Welfare Council in 1919. An Administrative Committee was authorized to conduct Council business between the annual plenary sessions. In 1922, the name was changed to the National Catholic Welfare Conference (N.C.W.C.), and in 1966 to the National Conference of Catholic Bishops (N.C.C.B.) with a standing secretariat, the United States Catholic Conference (U.S.C.C.). In 2001, the N.C.C.B. and the U.S.C.C. combined to form the United States Conference of Catholic Bishops (U.S.C.C.B.).

<sup>3</sup> See Tom Truman, *Catholic Action and Politics* (London: Merlin Press, 1960).

<sup>4</sup> See Sister Mary Florence Wolff, S.L., *The Sodality Movement in the United States 1926-1936* (St. Louis: Queen's Work, 1939). Organizations similar to sodalities in the American Catholic Church included the Confraternity of Christian Doctrine (CCD), the Catholic Youth Organization (CYO), and the Holy Name Society.

<sup>5</sup> For the organization's history, see: (1) Emile Villaret, *Abridged History of the Sodalities of Our Lady* (St. Louis: Queen's Work, 1957), and (2) "Sodality of Our Lady," Wikipedia, last modified September 15, 2018.

<sup>6</sup> While records indicated the existence of 7,000 local Sodalities, Lord's initial contact by mail brought only 35 replies. The Sodality as a national organization had functionally ceased to exist. Quickly turning things around, Lord authored *The ABC of Sodality Organization* in 1926, and convened the first national Sodality convention in 1927. The conventions would continue for the next 40 years.

<sup>7</sup> The complexity of Daniel's family life was explored by Dawn Eden Goldstein, "New Revelations on a Little-Known Aspect of Daniel A. Lord, S.J.'s Life," *The Dawn Patrol*, July 23, 2015, <http://dawneden.blogspot.com/2015/07/new-revelation-on-little-known-chapter.html>. Father Lord authored a biography of his mother, *My Mother: The Study of an Uneventful Life* (St. Louis: The Queen's Work, 1934).

<sup>8</sup> St. Stanislaus Seminary opened in 1840 with eight Belgian and Dutch Jesuits. The seminary of 999 acres was self-supporting. The Jesuits closed the seminary in 1971 and the site is now the Pentecostal College of Evangelism.

<sup>9</sup> Thomas F. Gavin, *Champion of Youth: Daniel A. Lord* (Boston: Daughters of St. Paul, 1977), 56.

<sup>10</sup> As to Lord's life, there is his autobiography, two popular biographies, and Lord's letters written in 1954 as he was dying of cancer that were posthumously published: (1) Daniel A. Lord, *Played by Ear: The Autobiography of Father Daniel A. Lord, S.J.* (Chicago: Loyola University Press, 1956), (2) Thomas F. Gavin, *Champion of Youth: Daniel A. Lord* (Boston: Daughters of St. Paul, 1977), (3) Joseph T. McGloin, *Backstage Missionary: Father Dan Lord, S.J.* (New York: Pageant Press, 1958), and (4) Daniel A. Lord, *Letters to My Lord* (New York: Herder and Herder, 1969).

Significant scholarly works on Lord include: (1) Stephen Werner, "Daniel A. Lord, S.J.: A Forgotten Catholic Dynamo of the Early Twentieth Century," *American Catholic Studies*, Vol. 129, No. 2 (Summer 2018), 39-58, (2) Roy Brooks-Delphin, "Jamaica Triumphant (1937): Daniel Lord, Pageantry, and the Foundations of Jamaican National Theater" in Kyle B. Roberts and Stephen R. Schloesser, S.J. (eds.), *Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814-2014* (Leiden, Netherlands: Brill, 2017), 454-495, (3) David J. Endres, "The Global Missionary Zeal of an American Apostle: The Early Works of Daniel A. Lord, S.J., 1922-1929," *U.S. Catholic Historian*, Vol. 24, No. 3 (Summer 2006), 39-54, (4) David J. Endres, "Dan Lord, Hollywood Priest, *America*, Vol. 193, No. 19 (December 12, 2005), (5) William D. Dinges, "An Army of Youth: The Sodality Movement and the Practice of Apostolic Mission," *U.S. Catholic Historian*, Vol. 19, No. 3 (Summer 2001), 35-49, (6) "A Revival is Organized: Daniel A. Lord and the Sodality Literary Campaign," in Arnold Sparr, *To Promote, Defend, and Redeem: The Catholic Literary Revival and the Cultural Transformation of American Catholicism, 1920-1960* (New York: Greenwood Press, 1990), 31-50, (7) William B. Faherty, S.J., "A Half-Century with the Queen's Work," *Woodstock Letters*, Vol. 92 (1963), 99-114, and (8) Alfred Barrett, S.J., "Father Lord – Citizen of Two Worlds," *The Catholic World* (March 1955), 402-421.

See also: (1) Stephen A. Werner, *Daniel A. Lord, S.J., The Restless Flame: Thinking Big in a Parochial World*, accessed April 20, 2019,

<http://daniellordsj.org/Table-of-contents.html>, and (2) Dawn Eden Goldstein, "A Beginner's Guide to Father Daniel A. Lord S.J.," *The Dawn Patrol*, October 28, 2011, <http://dawneden.blogspot.com/2011/10/beginners-guide-to-father-daniel-lord.html>. Lord's papers are located at: (1) Georgetown University Archives, (2) St. Louis University Archives, and (3) Jesuit Archives & Research Center in St. Louis, Missouri.

<sup>11</sup> Gavin, *Champion of Youth*, 64-65.

<sup>12</sup> Lord stepped down as magazine editor in 1948, but continued to write for the publication for the remainder of his life. The repository for *The Queen's Work* Collection is the Jesuit Archives & Research Center in St. Louis, Missouri. See: "Queen's Work Collection," accessed October 12, 2018, <http://jesuitarchives.org/collections/missouri-province-archive/queens-work/>.

<sup>13</sup> Daniel A. Lord, S.J., *For Christ the King: The Catholic Action Song of The Sodality of Our Lady* (St. Louis: Queen's Work, 1932). For the song's melody and lyrics, see "For Christ the King (An Army of Youth)," God Songs, accessed October 12, 2018, [www.godsongs.net/2012/12/for-christ-king-army-of-youth.html](http://www.godsongs.net/2012/12/for-christ-king-army-of-youth.html).

<sup>14</sup> Peter McDonough, *Men Astutely Trained: A History of the Jesuits in the American Century* (New York: Free Press, 1992), 85-89.

<sup>15</sup> Endres, "Dan Lord, Hollywood Priest."

<sup>16</sup> Emanuel Haldeman-Julius (1889-1951), an atheist thinker and publisher, produced a stream of "Little Blue Books" beginning in the 1920s that included the provocative titles *The Love Affair of a Priest and a Nun*, *61 Reasons for Doubting the Inspiration of the Bible*, and *Why I Reject the Idea of God?* There were more than 3,000 titles, each of which sold for five cents. Total sales ran into the hundreds of millions of copies.

<sup>17</sup> Daniel A. Lord to Cecil B. DeMille, as quoted in Gavin, *Champion of Youth*, 86.

<sup>18</sup> Lord, *Played by Ear*, 284.

<sup>19</sup> Martin J. Quigley (1890-1964) was a publisher, editor and film magazine journalist. He founded *Exhibitors Herald*, which became an important national trade paper for the film industry. He acquired other publications and merged them into the famed *Motion Picture Daily*. A devout Catholic, he sought a Code based on Catholic theology that would regulate the content of movies. He recruited Father Lord to write such a Code.

<sup>20</sup> William H. Hays, Sr. (1879-1954) was a Presbyterian elder who became the first president of the MPPDA, 1922-1945. He had previously served as Chairman of the Republican National Committee 1918-1921 and U.S. Postmaster General 1921-1922.

<sup>21</sup> An example of how Lord analyzed movie scripts can be found in his correspondence with the president of Universal Pictures regarding the movie *Seed*, which dealt with birth control. Joseph I. Breen (future Hollywood movie censor) sent the correspondence to the editor of the *Pittsburgh Catholic* for publication. "Letters to the Editor," *Pittsburgh Catholic*, January 29, 1931, 6.

<sup>22</sup> "Clean Films Prove the Most Popular," *Pittsburgh Catholic*, January 7, 1932, 2.

<sup>23</sup> As to the Legion of Decency, see (1) Daniel Biltereyst and Daniela Treveri Gennari (eds.), *Moralizing Cinema: Film, Catholicism, and Power* (New York: Routledge, 2014), (2) Gregory D. Black, *The Catholic Crusade Against the Movies, 1940-1975* (New York: Cambridge University Press, 1997), (3) Frank Walsh, *Sin and Censorship: The Catholic Church and the Motion Picture Industry* (New Haven, CT: Yale University Press, 1996), (4) Gregory D. Black, *Hollywood Censored: Morality Codes, Catholics, and the Movies* (New York: Cambridge University Press, 1994), (5) James J. Skinner, *The Cross and the Cinema: The Legion of Decency and the National Catholic Office for Motion Pictures, 1933-1970* (New York: Praeger, 1993), (6) Paul W. Facey, *Legion of Decency: A Sociological Analysis of the Emergence and Development of a Social Pressure Group* (New York: Arno Press, 1976), and (7) Una M. Cadegan, "Guardians of Democracy or Cultural Storm Troopers? American Catholics and the Control of Popular Media, 1934-1966," *The Catholic Historical Review*, Vol. 87, No. 2 (April 2001), 252-282.

The National Legion of Decency (NLD) claimed a membership of over 11 million in the 1930s and 1940s. The NLD later became the National Catholic Office of Motion Pictures (NCOMP). In 1980, that office merged with the National Catholic Office for Radio and Television to form the Department of Communications within the United States Conference of Catholic Bishops (successor to N.C.W.C.), under whose auspices the Office for Film and Broadcasting operates out of New York City.

<sup>24</sup> "Plan Presented for Sodalists to Force Elimination of Bad Movies," *Pittsburgh Catholic*, April 26, 1934, 14.

<sup>25</sup> Joseph Ignatius Breen (1888-1965) was a film censor with the MPPDA who applied the Hays Code to film production. Breen retired in 1954, just as Hollywood studios sought revision of the Code. As to Breen's role, see Thomas Dougherty, *Hollywood's Censor: Thomas I. Breen & The Production Code Administration* (New York: Columbia University Press, 2007).

As to the Code, see: (1) Leonard J. Leff and Jerold L. Simmons, *The Dame in the Kimono: Hollywood, Censorship, and the Production Code*, 2nd ed. (Lexington, KY: University Press of Kentucky, 2001), (2) Thomas Patrick Doherty, *Pre-Code Hollywood: Sex, Immorality, and Insurrection in American Cinema 1930-1934*, 2nd ed. (New York: Columbia University Press 1999), and (3) Gregory D. Black, *Hollywood Censored: Morality Codes, Catholics, and the Movies* (New York: Cambridge University Press, 1996).

<sup>26</sup> Tim Wu, "The Future of Free Speech," *The Chronicle of Higher Education* (November 14, 2010).

<sup>27</sup> "Encyclical Letter of Pope Pius XI on the Motion Picture," accessed October 15, 2018, [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_29061936\\_vigilanti-cura.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_29061936_vigilanti-cura.html).

<sup>28</sup> Gavin, *Champion of Youth*, 100-101.

<sup>29</sup> *Ibid.*, 102.

<sup>30</sup> A comprehensive history of the CYO has yet to be written. The best local CYO history is that of Chicago: Roger L. Treat, *Bishop Sheil and the CYO* (New York: Julian Messner, 1951).

<sup>31</sup> N.C.W.C. Press Release summarized in "'Queen's Work' to Grow into Three Magazines," *Pittsburgh Catholic*, May 15, 1947, 6.

<sup>32</sup> Daniel A. Lord, "While the Strike Was On," *Pittsburgh Catholic*, July 16, 1914, 6-7.

<sup>33</sup> "Book Notes," *Pittsburgh Catholic*, February 11, 1915, 15.

<sup>34</sup> "New Books," *Pittsburgh Catholic*, April 6, 1916, 10.

<sup>35</sup> *The Catholic World* was a magazine founded by Paulist Father Isaac Hecker in April 1865. This intellectual journal included commentary on political and religious events of the day. It ceased publication in 1996.

<sup>36</sup> Daniel A. Lord, "The Apologetic Catholic," *Pittsburgh Catholic*, March 1, 1917, 10.

<sup>37</sup> The Catholic Students' Mission Crusade was formed in 1918 by two Society of Divine Word seminarians as a mission education organization to promote both foreign and domestic missions. Its national magazine was *The Shield* and its imagery employed medieval crusaders fighting for the Catholic faith. By the 1930s, the organization had 500,000 members; it folded in 1972. See (1) David J. Endres, *American Crusade: Catholic Youth in the World Mission Movement from World War I through Vatican II* (Eugene, OR: Pickwick Publications, 2010), (2) David J. Endres, "The Global Missionary Zeal of an American Apostle: The Early Works of Daniel A. Lord, S.J., 1922-1929," *U.S. Catholic Historian*, Vol. 24, No. 3 (Summer 2006), 39-54, and (3) Angelyn Dries, "Whatever Happened to the Catholic Students' Mission Crusade," *The Living Light*, Vol. 34, No. 3 (Spring 1998), 61-64.

<sup>38</sup> "Constitution of C.S.M.C. Adopted," *Pittsburgh Catholic*, February 22, 1923, 1.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*

<sup>41</sup> "God Wills It," *Pittsburgh Catholic*, April 19, 1923, 9.

<sup>42</sup> "Pageant Will be Presented for Two Days," *Pittsburgh Press*, May 6,

- 1923, Amusement Section, 3.
- <sup>43</sup> "Great Crowds Expected to Witness Production of 'God Wills It' Here," *Pittsburgh Catholic*, May 3, 1923, 1, 10. See also "Throngs Will See Pageant," *Pittsburgh Catholic*, May 10, 1923, 1, 5.
- <sup>44</sup> "Great Crowds Expected to Witness Production of 'God Wills It' Here," *Pittsburgh Catholic*, May 3, 1923, 1, 10.
- <sup>45</sup> "Catholic Mission Pageant Draws Record Crowds," *Pittsburgh Gazette Times*, May 11, 1923, 9.
- <sup>46</sup> "Pageant Planned for Syria Mosque," *Pittsburgh Post*, May 1, 1923, 8; "Pageant Will be Presented for Two Days," *Pittsburgh Press*, May 6, 1923, Amusement Section, 3; "Students Will Stage Pageant," *Pittsburgh Gazette Times*, May 6, 1923, Second Section, 3; "Final Arrangements for Big Pageant Are Being Completed," *Pittsburgh Post*, May 8, 1923, 11.
- <sup>47</sup> "Pageant Aides and Chaperones," *Pittsburgh Gazette Times*, May 10, 1923, 9.
- <sup>48</sup> "1000 Persons Will Take Part in Pageant to Be Given by Catholic Students," *Pittsburgh Sunday Post*, May 6, 1923, Section Five, 8.
- <sup>49</sup> "Catholic Mission Pageant Draws Record Crowds," *Pittsburgh Gazette Times*, May 11, 1923, 9.
- <sup>50</sup> See "Religious Pageant Presented by 1,000 Catholic Students," *Pittsburgh Post*, May 11, 1923, 22.
- <sup>51</sup> "Notable Pageant, 'God Wills It,' Greatest Ever Presented Here," *Pittsburgh Catholic*, May 17, 1923, 1, 8.
- <sup>52</sup> "Religious Services to Mark Three-Day Rally by Catholic Students' Mission Crusade," *Pittsburgh Sunday Post*, May 6, 1923, Section Five, 8.
- <sup>53</sup> "Catholic Pupils Attend Mass," *Pittsburgh Gazette Times*, May 12, 1923, 16.
- <sup>54</sup> "Leaders in Students' Mission Crusade are Well Known Here," *Pittsburgh Catholic*, December 13, 1923, 7.
- <sup>55</sup> *Ibid.*
- <sup>56</sup> "New Books," *Pittsburgh Catholic*, April 17, 1924, 38.
- <sup>57</sup> *The Dreamer Awakes* was also staged under the previously noted title *God Wills It!* Endres, *American Crusade*, 63.
- <sup>58</sup> "Crusade Pageant at St. Vincent Sunday," *Pittsburgh Catholic*, May 29, 1924, 1. See also "Mission Crusaders Give Ritual Sunday: Hundreds of Students to Present Pageant at Beatty," *Pittsburgh Post*, May 31, 1924, 5. The pageant had originally been planned for Thursday, May 29 but was changed to Sunday, June 1; the initial concept of having seminarians arrange the pageant yielded to students assuming responsibility. "Students Planning Mission Crusade," *Pittsburgh Post*, May 19, 1924, 5.
- <sup>59</sup> "Brilliant Crusade Ordinal at St. Vincent Attended by Many Thousands," *Pittsburgh Catholic*, June 5, 1924, 1, 4; "Students Planning Mission Crusade," *Pittsburgh Post*, May 19, 1924, 5; "Ritual of Initiation into Mission Crusade to be Held June 1: 1,500 Candidates to be Received at Beatty Exercises," *Pittsburgh Sunday Post*, May 25, 1924, Section 4, 12; "Initiation of Crusaders at St. Vincent's, Beatty," *Pittsburgh Gazette Times*, May 25, 1924, Sixth Section, 7; "Crusaders to Pledge Fealty: Impressive Historical Ceremony Will Be Enacted at St. Vincent's," *Pittsburgh Gazette Times*, May 30, 1925, 15; "Will Initiate Students into Mission Crusade," *Pittsburgh Press*, May 31, 1924, 3. See also Endres, *American Crusade*, 62-63.
- <sup>60</sup> "Repertoire Company to Stage Play Series," *Pittsburgh Catholic*, December 3, 1925, 5.
- <sup>61</sup> "1,500 Students in Huge Mission Crusade Masque," *Pittsburgh Catholic*, April 22, 1926, 1.
- <sup>62</sup> *Ibid.*
- <sup>63</sup> "Catholic Alumnae Federation Meets at Saint Mary's," *Pittsburgh Catholic*, September 16, 1926, 1, 4.
- <sup>64</sup> Letter of Daniel A. Lord, S.J., to Directors, Officers and Sodalists, St. Louis (April 1, 1929), as quoted in Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, April 11, 1929, 4.
- <sup>65</sup> "Sodality Conventions at Chicago in June," *Pittsburgh Catholic*, May 8, 1930, 13.
- <sup>66</sup> "Father Lord's Letter to Sodalities," as quoted in Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, September 18, 1930, 7.
- <sup>67</sup> Daniel A. Lord, "Eugene O'Neill Writes Great Catholic Play," *Pittsburgh Catholic*, January 25, 1934, 14. The first article was a reprint of Lord's article in the February 1933 issue of *The Queen's Work*. The *Pittsburgh Catholic* never carried Lord's syndicated column, due to the newspaper's typical reliance on local writers.
- <sup>68</sup> John B. Collins [Editor], "To the Point," *Pittsburgh Catholic*, April 19, 1934, 8.
- <sup>69</sup> "On Radio," *Pittsburgh Catholic*, August 29, 1940, 13.
- <sup>70</sup> D. A. Lord, "Recent Moving Pictures that Violate Producers' Own Code," *Pittsburgh Catholic*, June 7, 1934, 1.
- <sup>71</sup> "Objectionable Moving Pictures," *Pittsburgh Catholic*, June 7, 1934, 1.
- <sup>72</sup> This committee had been appointed by the N.C.W.C. Administrative Committee following the November 1933 meeting of the American hierarchy. See the several articles pertaining to the hierarchy's motion pictures campaign in *Catholic Action* [official organ of the N.C.W.C.], Vol. XVI, No. 2 (August 1934), *passim*, and John T. McNicholas, "The Episcopal Committee and the Problem of Evil Motion Pictures," *The Ecclesiastical Review*, Vol. 91 (August 1933), 112-119.
- <sup>73</sup> Bishop J. F. Regis Canevin had established the Sodality in the Diocese of Pittsburgh in 1917. Thereafter, occasional articles appeared in the *Catholic* addressing Sodality members. The February 12, 1920 issue marked initiation of a weekly column authored by Father Moosmann, which reflected both a page expansion in the *Pittsburgh Catholic* and the support of Pittsburgh's new bishop Hugh C. Boyle, who viewed the Sodality as a source of vocations. Moosmann (1880-1976) would serve as diocesan Sodality director for 38 years until March 25, 1954, when Father Oliver D. Keefer succeeded him.
- <sup>74</sup> See, e.g., Rev. Charles Moosmann, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, March 18, 1937, 7.
- <sup>75</sup> "Sodality School Largely Attended: Pittsburgh Sisters Among the Group at Summer Sessions on Catholic Action," *Pittsburgh Catholic*, September 13, 1934, 16.
- <sup>76</sup> "Sodality to Hold Summer Schools: Leadership in Social Action Aim of Courses Planned in Three Centers," *Pittsburgh Catholic*, May 7, 1936, 12.
- <sup>77</sup> *Ibid.*
- <sup>78</sup> "4,000 Participate in Sodality Study," *Pittsburgh Catholic*, September 17, 1936, 9.
- <sup>79</sup> Rev. Oliver D. Keefer, "'Catholic Action' Taught at School: Summer Course Under Auspices of Sodality Draws Large Attendance at Buffalo," *Pittsburgh Catholic*, August 26, 1937, 1, 8.
- <sup>80</sup> "Sheraden Sodality Wins Recognition: Methods of Holding Interest and Promoting Spiritual Ends Praised by Director," *Pittsburgh Catholic*, February 23, 1938, 12.
- <sup>81</sup> "Sodality School in Capital Opens: Pittsburgh Represented at Session to Promote Catholic Action," *Pittsburgh Catholic*, August 11, 1938, 16.
- <sup>82</sup> "Sodality Sponsors Summer Schools," *Pittsburgh Catholic*, August 25, 1938, 3.
- <sup>83</sup> "Father McDonald, S.J., to Give Sodality Retreat," *Pittsburgh Catholic*, September 22, 1938, 9; "Sodalist Retreat Opens Wednesday," *Pittsburgh Catholic*, September 29, 1938, 8.
- <sup>84</sup> "Amid Triumphant Scenes Eucharistic Congress Ends," *Pittsburgh Catholic*, October 27, 1938, 1-3, 7.
- <sup>85</sup> "Committee Listed for Sodality Rally," *Pittsburgh Catholic*, November 17, 1938, 9.



- <sup>86</sup> "Father Lord, S.J., Coming Here for Sodality Meeting," *Pittsburgh Catholic*, December 1, 1938, 1, 16.
- <sup>87</sup> Ibid.; "Rev. Daniel A. Lord," *Pittsburgh Press*, December 12, 1938, 18.
- <sup>88</sup> "Father Lord Addresses Seminary Students," *Pittsburgh Catholic*, December 15, 1938, 16.
- <sup>89</sup> "Interest Aroused in Sodality Rally," *Pittsburgh Catholic*, December 8, 1938, 1, 12.
- <sup>90</sup> "Diocese to Renew Decency Legion Pledge: Congregations at Masses Sunday to Promise to Avoid Offensive Motion Pictures," *Pittsburgh Catholic*, December 8, 1938, 1.
- <sup>91</sup> "Legion of Decency Pledge," *Pittsburgh Catholic*, December 8, 1938, 1.
- <sup>92</sup> "3000 Will Attend Sodalities' Rally," *The Pittsburgh Press*, December 11, 1938, 2; "3,000 will Attend Rally of Sodalities," *Pittsburgh Post-Gazette*, December 12, 1938, 26.
- <sup>93</sup> *Pittsburgh Catholic*, December 15, 1938, 1, 16.
- <sup>94</sup> Ibid.
- <sup>95</sup> "Overflow Crowd at Sodality Rally," *Pittsburgh Catholic*, December 15, 1938, 1, 16.
- <sup>96</sup> Ibid.
- <sup>97</sup> Ibid.
- <sup>98</sup> "Thousands Turned Away as Catholic Sodalities Hold Parley," *Pittsburgh Press*, December 13, 1938, 20.
- <sup>99</sup> "Sodality Institute Plans Announced," *Pittsburgh Catholic*, April 13, 1939, 11.
- <sup>100</sup> "Sodality Unions Choose Officers," *Pittsburgh Catholic*, June 22, 1939, 16.
- <sup>101</sup> Mary E. Clancy, "Catholic Theater," *Pittsburgh Catholic*, April 27, 1939, 12.
- <sup>102</sup> Mary Clancy, "Catholic Theater is Needed, Even in Critical Days," *Pittsburgh Catholic*, June 29, 1939, 1, 9.
- <sup>103</sup> Rev. Oliver D. Keefer, "Sodality Action School Attended by Pittsburghers," *Pittsburgh Catholic*, August 24, 1939, 1, 16.
- <sup>104</sup> "Attend School in Capital," *Pittsburgh Catholic*, August 24, 1939, 16.
- <sup>105</sup> "About that 'Biblical' Play at Tech," *Pittsburgh Catholic*, November 9, 1939, 9.
- <sup>106</sup> "Sodality Finds Youth Alarmed at Drink Evil," *Pittsburgh Catholic*, December 21, 1939, 2.
- <sup>107</sup> "In Gallery of Catholic Authors," *Pittsburgh Catholic*, January 25, 1940, 10.
- <sup>108</sup> Rev. Charles F. Moosman, "Diocesan Union of Sodalities," *Pittsburgh Catholic*, March 28, 1940, 11.
- <sup>109</sup> The *Prima Primaria* [First Primary] was the first Sodality of Our Lady, established at the *Collegio Romano* of the Society of Jesus in 1563 by Father John Leunis, S.J., for the students of that college. See Rev. Elder Mullan, S.J., *History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul* (St. Louis: Queen's Work, 1917).
- <sup>110</sup> "Sodality Notes," *Pittsburgh Catholic*, October 31, 1940, 8.
- <sup>111</sup> Mary E. Clancy, "Catholic Theater," *Pittsburgh Catholic*, February 6, 1941, 12.
- <sup>112</sup> "Coming for 'Sodality Day'," *Pittsburgh Catholic*, March 6, 1941, 5.
- <sup>113</sup> "Themes Announced for 'Sodality Day'," *Pittsburgh Catholic*, April 3, 1941, 7.
- <sup>114</sup> "National Director of Sodalities to Give Talks Here," *Pittsburgh Catholic*, May 8, 1941, 1, 16.
- <sup>115</sup> "New Activity, Zeal of Sodalists Urged by Bishop," *Pittsburgh Catholic*, May 15, 1941, 1, 16; "As Sodalists Plan for Summer School Sessions Here," *Pittsburgh Catholic*, May 15, 1941, 9. The secular Pittsburgh newspapers failed to provide coverage of the event.
- <sup>116</sup> In the early twentieth century there developed the *missa recitata*, a form of participation in the Mass that allowed the prayers to be said aloud "alternately by a leader and the whole congregation." This commonly was known as a "dialog Mass." Sodality headquarters produced *Missa Recitata* to further the positive reaction to this liturgical innovation. See (1) William Puetter, S.J., *Missa Recitata* (St. Louis: Queen's Work, 1928), and (2) Joseph P. Chinnici, "The Catholic Community at Prayer, 1926-1976" in James M. O'Toole (ed.), *Habits of Devotion: Catholic Religious Practice in Twentieth-Century America* (Ithaca, NY: Cornell University Press, 2004), 9-88.
- <sup>117</sup> "Announce Program for Pittsburgh's Summer School of Catholic Action with National Leaders as Faculty," *Pittsburgh Catholic*, June 12, 1941, 12.
- <sup>118</sup> "Sodality Unions of Nation to be Represented Here," *Pittsburgh Catholic*, July 3, 1941, 9.
- <sup>119</sup> "Summer School to Open with Radio Program," *Pittsburgh Catholic*, July 31, 1941, 1, 9.
- <sup>120</sup> Father Daniel A. Lord, as quoted in "Youth Needs Self-Reliance, Jesuit Author Says Here," *Pittsburgh Press*, August 3, 1941, 2.
- <sup>121</sup> Ibid.
- <sup>122</sup> "Summer School Sets Mark in Catholic Action Field Here," *Pittsburgh Catholic*, August 7, 1941, 1.
- <sup>123</sup> "Said at the Summer School of Catholic Action," *Pittsburgh Catholic*, August 7, 1941, 9.
- <sup>124</sup> "Perils Face Nation, Says School Head: Re-education Urged as Action Session of Church Opens," *Pittsburgh Post-Gazette*, August 4, 1941, 13; "Catholic Action School Opens," *Pittsburgh Post-Gazette*, August 4, 1941, 13; "Plea is Made for Groups to Aid Consumer: Need of Agencies Told by Speaker at Catholic Action School," *Pittsburgh Post-Gazette*, August 5, 1941, 5; "Priest Would Democratize Labor Unions," *Pittsburgh Post-Gazette*, August 6, 1941, 10; "Religion Called Salvation of Democracy in Crisis," *Pittsburgh Press*, August 6, 1941, 10; "Priest Scores Disinterest in Political Duty," *Pittsburgh Post-Gazette*, August 7, 1941, 22; "New Orleans Represented," *Pittsburgh Post-Gazette*, August 7, 1941, 22; "Youths' Lack of Faith Hit," *Pittsburgh Press*, August 7, 1941, 32; "Abolish the Stork Myth, Catholic Educator Urges," *Pittsburgh Press*, August 8, 1941, 11; "Stork Story Attacked at School Here: Priest Urges Questions of Children Be Given Honest Answers," *Pittsburgh Post-Gazette*, August 8, 1941, 7; "Action School Closes Today," *Pittsburgh Press*, August 9, 1941, 9.
- <sup>125</sup> *Pittsburgh Catholic*, March 11, 1942, 5.
- <sup>126</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 10, 1943, 2.
- <sup>127</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 17, 1943, 2.
- <sup>128</sup> "Program Announced for Pittsburgh's Summer School of Catholic Action: Sodality-Sponsored Courses in Leadership Training to be Given at Hotel July 12-17," *Pittsburgh Catholic*, June 17, 1943, 3.
- <sup>129</sup> "Summer School of Sodality in Progress Here," *Pittsburgh Catholic*, July 15, 1943, 1, 12.
- <sup>130</sup> Father Patrick T. Quinlan (1894-1971), a priest of the then-Diocese of Hartford, served as treasurer and vice president of the National Catholic Rural Life Conference.
- <sup>131</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, June 24, 1943, 2.
- <sup>132</sup> Ibid.
- <sup>133</sup> Rev. Raymond A. Must, "Summer School of Catholic Action, Sponsored by Sodality of Our Lady, to Conduct Sessions Next Week," *Pittsburgh Catholic*, July 8, 1941, 1, 12; "On Faculty of S.S.C.A.," *Pittsburgh Catholic*, July 8, 1943, 1.
- <sup>134</sup> Rev. Oliver D. Keefer, as quoted in "Summer School of Catholic Action," *Pittsburgh Catholic*, July 15, 1943, 1.
- <sup>135</sup> Rev. Raymond A. Must, "In the Spotlight: The Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic*, July 22, 1943, 9.

- <sup>136</sup> Ibid.
- <sup>137</sup> "Action School Faculty Named: Sessions Scheduled for Week of July 12," *Pittsburgh Post-Gazette*, July 1, 1943, 5; "Church School Opens Monday: Catholic Schedule Six Days of Study," *Pittsburgh Post-Gazette*, July 6, 1943, 5; "Summer School Sessions Begin," *Pittsburgh Press*, July 10, 1943, 5; "Catholic Action School to Hold Sessions Here: More than 1000 Men and Women Will Attend Meetings in William Penn Hotel," *Pittsburgh Press*, July 11, 1943, Third Section, 6; "Catholic Group Opens 6-Day Meeting Here," *Pittsburgh Press*, July 12, 1943, 3; "Catholics Open Action School," *Pittsburgh Post-Gazette*, July 12, 1943, 16; "Catholics Open Summer Study Sessions Here," *Pittsburgh Post-Gazette*, July 13, 1943, 9; "Indifference to Reform Condemned: Need of Christian Leadership Urged at Catholic School of Action," *Pittsburgh Post-Gazette*, July 14, 1943, 11; "Christianity Urged as Race Riot Remedy," *Pittsburgh Post-Gazette*, July 15, 1943, 10; "Catholic Action Plea Stresses Global View," *Pittsburgh Press*, July 18, 1943, 10; "Four Freedoms Policy is Urged by Churchman: Rev. Daniel A. Lord Speaks at Catholic Group Sessions," *Pittsburgh Press*, July 13, 1943, 2; "Parents Real Leaders, Priest Says," *Pittsburgh Post-Gazette*, July 16, 1943, 11.
- <sup>138</sup> For a biography of Father Carlo Rossini (1890-1975), see: (1) James Chepponis, Fred Moleck, and Cynthia Serjak, *From Organist to Pastoral Musician: A History of Music in the Diocese of Pittsburgh 1903-2006* (Pittsburgh: Catholic Diocese of Pittsburgh, 2006), and (2) "Carlo Rossini," accessed October 15, 2018, [http://www1.cpdil.org/wiki/index.php/Carlo\\_Rossini](http://www1.cpdil.org/wiki/index.php/Carlo_Rossini).
- <sup>139</sup> *St. Louis Globe-Democrat*, November 1944, as quoted in Gavin, *Champion of Youth*, 144.
- <sup>140</sup> "Mt. Lebanon: St. Bernard's," *Pittsburgh Catholic*, October 2, 1947, 5.
- <sup>141</sup> "Father Lord to Speak at St. Bernard Church," *Pittsburgh Press*, October 5, 1947, 4; "Speaking Monday," *Pittsburgh Press*, October 11, 1947, 5.
- <sup>142</sup> See, e.g., the announced broadcast of Father Lord on the topic "This Bright New Year" on Pittsburgh radio station WJAS on Sunday, January 11, 1948 from 10:30 A.M. to 11 A.M. "Radio Listings," *Pittsburgh Catholic*, January 8, 1948, 8.
- <sup>143</sup> "Father Lord 25 Years Ordained, Given Leave as Sodality Director," *Pittsburgh Catholic*, June 24, 1948, 11.
- <sup>144</sup> Suzanne Richardson, "Musical Comedy," *Pittsburgh Catholic*, April 13, 1950, 3.
- <sup>145</sup> Rev. Robert J. McBride, "In the Spotlight: the Sodality of Our Lady—Diocesan Union News," *Pittsburgh Catholic* (July 26, 1951), 2. Father McBride had succeeded Father Shinar as Sodality columnist.
- <sup>146</sup> "Bishop of Erie to Mark Jubilee," *Pittsburgh Catholic*, November 1, 1951, 8. Father Leo Wobido, S.J., directed the production.
- <sup>147</sup> Rev. Robert J. McBride, "In the Spotlight: The Sodality of Our Lady — Diocesan Union News," *Pittsburgh Catholic*, December 13, 1951, 2.
- <sup>148</sup> Rev. Robert J. McBride, "In the Spotlight: The Sodality of Our Lady — Diocesan Union News," *Pittsburgh Catholic*, September 16, 1952, 2.
- <sup>149</sup> "Father Lord to Give Course at Bower Hill," *Pittsburgh Catholic*, December 24, 1953, 6; "Program to Start Adult Education," *Pittsburgh Post-Gazette*, December 26, 1953, Daily Magazine, 4; "Education Series Planned by Priest," *Pittsburgh Press*, December 27, 1953, Section Two, 4.
- <sup>150</sup> "Made Head of Sodality's Parish Advisory Board," *Pittsburgh Catholic*, July 18, 1940, 10.
- <sup>151</sup> Monsignor Robert G. Barcio, *"That You Love One Another": The Life and Times of Archbishop John Mark Gannon* (Erie, PA: Diocese of Erie, 1996), 263.
- <sup>152</sup> Ibid., 355. Gannon College (now Gannon University) was named for Bishop John Mark Gannon.
- <sup>153</sup> Ibid., 263-264. A brief history of Christian Life Community can be found at "Christian Life Community," Wikipedia, last modified March 17, 2018.
- <sup>154</sup> Barcio, *"That You Love One Another,"* 356.
- <sup>155</sup> *Full Fifty Years*, supplement to *Lake Shore Visitor Register*, November 2, 1951. The full text of the production was included in a commemorative book commissioned for the occasion: "Fully Fifty Years" in *Bishop Gannon Golden Jubilee: Commemorating the Golden Jubilee of Priesthood of Bishop John Mark Gannon and Re-Dedication of St. Peter's Cathedral — Monday, November 5, 1951* (Erie: Diocese of Erie, 1951), 40-45.
- <sup>156</sup> John Mark Gannon (1877-1968) was ordained in 1901, and served as auxiliary bishop of Erie 1918-1920 and fifth bishop of Erie 1920-1968. His biography is by Monsignor Robert G. Barcio, *"That You Love One Another": The Life and Times of Archbishop John Mark Gannon* (Erie, PA: Diocese of Erie, 1996).
- <sup>157</sup> Barcio, *"That You Love One Another,"* 355-357. As to the history of the successor entity, see Father George E. Ganss, "The Christian Life Communities as Sprung from the Sodalities of Our Lady," *Studies in the Spirituality of Jesuits*, Vol. VII, No. 2 (March 1975), 45-58.
- <sup>158</sup> Alfred Barrett, S.J., "Father Lord — Citizen of Two Worlds," *The Catholic World* (March 1955), 402-421.
- <sup>159</sup> Archbishop John T. McNicholas, O.P., of Cincinnati, as quoted in David J. Endres, "Dan Lord, Hollywood Priest," *America Magazine* (December 12, 2005). The words evidence the prelate's hostility toward Lord. Little wonder that Lord used the archbishop's words to characterize the issue as one of hierarchical "control."
- <sup>160</sup> Gavin, *Champion of Youth*, 106.
- <sup>161</sup> Ibid., 107. See "The Dispute between Father Lord and the Crusade" in Endres, *American Crusade*, 73-74.
- <sup>162</sup> Daniel A. Lord, as quoted in Gavin, *Champion of Youth*, 99.
- <sup>163</sup> John Cardinal Wright, who served as bishop of Pittsburgh 1959-1969, applied this derisive term to Father Rossini in Gavin, *Champion of Youth*, 14.
- <sup>164</sup> Ibid., 159.
- <sup>165</sup> Father Edward Lodge Curran (1898-1974), a Brooklyn priest who was both editor of the *The Tablet* and a radio broadcaster known as the "Father Coughlin of the East," led the protest over this pamphlet and sought to have it suppressed. An examination of the pamphlet by Jesuit theologians concluded that there were no "errors." See Gavin, *Champion of Youth*, 120-121.
- <sup>166</sup> These two regular features were "What Shall I Answer When Asked?" and "How Much Do You Know About Your Church?"
- <sup>167</sup> Ibid., 168.
- <sup>168</sup> Mary K. Barmann, "The Contribution of the Reverend Daniel A. Lord, S.J. in the Theatre," M.A. Thesis, St. Louis University, 1954, 80.
- <sup>169</sup> Daniel A. Lord, S.J., "My Good Angel of Death," *Catholic Digest*, Vol. XVIII (July 1954), 1-5.
- <sup>170</sup> Daniel A. Lord, "Requiem" (October 1950), as quoted in Gavin, *Champion of Youth*, 202.
- <sup>171</sup> "Father Lord, Author, Dies of Cancer at 66," *Pittsburgh Catholic*, January 20, 1955, 2.
- <sup>172</sup> "Catholic Action Summer School to Return Here," *Pittsburgh Catholic*, December 6, 1962, 11.
- <sup>173</sup> Father Celestin Steiners, S.J., as quoted in Gavin, *Champion of Youth*, 172.
- <sup>174</sup> Gavin, *Champion of Youth*, 173.
- <sup>175</sup> William Barnaby Faherty, *Better the Dream — St. Louis: University & Community 1818-1968* (St. Louis: St. Louis University, 1968), 358.
- <sup>176</sup> "Fr. Lord Remembered," *Pittsburgh Catholic*, January 30, 1981, 3.
- <sup>177</sup> John Cardinal Wright, "Prefatory Note" (May 1976) in Gavin, *Champion of Youth*, 13-20.
- <sup>178</sup> Luke 4:24.
- <sup>179</sup> Monsignor Charles O. Rice, "A Ramble Around the Old Catholic Press," *Pittsburgh Catholic*, September 1, 1995, 5.